Joseph Saunders Bedworth
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AN ESSAY

In Vindication of SCRIPTURE, REFORMATION and SALVATION DOCTRINES,

Which have always been counted New and Strange DOCTRINES as they are now by the moſt part of MANKIND.

Pro. 19. 2. *That the Soul be without knowledge it is not good.*

Jer. 6. 16. *Ask for the Old Paths.*

Hoſea. 8. 12. *The great Things of my Law, were counted as ſtrange thing.*

Mark. 1. 27, *What new Doctrine is this?*

Acts. 17. 19. *Thou bringeſt Strange Things to our Ears.*

Acts. 28. 22. *This Sect is every where ſpoken againſt.*

By W. CARTER.

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For the Author in the Year MDCCLIV.

PREFACE TO THE READER.

SOME may wonder why I ſhould write: but when we conſider the groſs darkneſs that generally overſpreads mankind, and believe with Solomon (a) to be without knowledge is not good; ſurely compaſſion to our fellow creatures, will move us to ſay and write as much as poſſible for their inſtructions and information: and if the LORD ſhould bleſs my poor endeavours, to the giving knowledge of Salvation to any poor ignorant Souls, I deſire he may have all the glory, and I would rejoyce and bleſs him if I may be his Inſtrument.

THAT Men are ignorant, their converſation and behaviour declare; their Tranſgreſſions loudly ſpeak, tho' not to themſelves, yet, to every underſtanding Good man, that there is no knowledge, or (b) fear of God before their eyes. And many think they have no need, or 'tis none of their buſineſs to know, or to be concerned about Scripture, or the knowlege of God, Chriſt, or ſpiritual things; they think their teachers know for them: but ſuch as are without underſtanding themſelves, cannot know aſſuredly that their teachers know; and then if they have a blind Leader, is there not danger of (c) both falling into the ditch of eternal perdition? and if the BEREANS were commended for (d) ſearching the ſcriptures daily, to know whether thoſe things were ſo, or what Paul preached to them

(a) Pro. 19. 2. (b) Pſal. 36. 1. (c) Mat. 15. 14. (d) Acts. 17. 11.

them was truth; ſhould not we be concerned to know what we hear, whether it be truth or deceiving falſhood? are we liable to be deceived and impos'd upon in humane affairs, and is there no danger of being deceived in our ſpiritual and eternal concerns? are there no falſe teachers among us, that privily bring in damnable hereſies? PETER ſays (a) there ſhall be ſuch: and PAUL ſays, (b) I know this, that after my departing ſhall grievous Wolves enter in among you, not ſparing the flock: alſo of your own ſelves ſhall Men ariſe, ſpeaking preverſe things, to draw away Diſciples after them. Here we may note, theſe are among the pureſt Churches gathered by the Apoſtles themſelves; then may there not be ſuch among the beſt Churches at this Day? I conceive we have many ſuch, and ſome riſen up among the moſt reformed Churches, who are ſtriving to overthrow our Bible and Reformation Doctines, and are preaching another Goſpel: which is not another; this was a great motive to me to vindicate the following truths then if ſo, ſhould we (c) not try the ſpirits, as well as they of old, whether they be of God? and can the ignorant try or kuow what is of God? and what is not? no, none but Chriſts Sheep can try or know the voice of Chriſt, from the voice of Strangers; when Chriſt ſpeaks, and the (d) dead Soul has heard his Voice, he then will know it, and be able to diſcern what is contrary thereunto; then ſurely tis a thing of no ſmall moment, whether we have the knowledge of what is contained in the Scriptures; whether we (e) know the only true God, and Jeſus Chriſt (f) and him crucified, which knowledge is life eternal.—To be a fool in nature is bad, but to be a fool in Spirituals is ſo much worſe as the great things of eternity exceed the little things of that Moment we call Time.

ANOTHER Motive and Inducement to me to write, is, the Calumny and Reproach I bear and do go nnder; as if I held ſtrange Doctrine, or ſuch Doctrine that is not contained

(a) 2. Pet. 2. 1. (b) Acts, 21. 29. 30. (c) 1. John. 4. 1.
(e) John. 17. 3. (d) John. 5. 25. (f) 1. Cor. 2. 2.

tained in the ſcriptures, or ſome new Doctrine that none held before; tho' I know this is the common Lot of them that have known the truth in all ages, and of my (a) Lord himſelf, & his (b) Apoſtles; and as to what Men ſay or think of me, has very little influence upon my mind (c) 'tis a ſmall matter to me to be judged of mans Judgment. Their good opinion of me will not make me good; nor their bad opinion make me bad before the Lord: neither do I ſeek the praiſe of men, nor would I have written to vindicate myſelf; as Man who am I that I ſhould not ſuffer reproach? but when it is for Truth, and the Glory of God is concerned, then we ſhould ſpeak or write, that the truth may not ſuffer, and the Glory of God be eclipſed by our ſilence: and this I truſt has been the great and moſt moving cauſe of my writing; that I might diſcover truth, (d) & manifeſt the Savour of the Knowledge of God, the knowledge of his Glory in the riches of his grace, in the ſalvation of poor mankind ſinners; (e) which glory he will not give to any other, but will have the whole of the Glory of ſalvation to himſelf for ever, let Men and Devils ſay what they will againſt it: and all that I can ſay, cannot make him more glorious, who is exalted in his own Glory above all bleſſing and praiſe, all that Creatures can do, is, but to manifeſt this glory of God, Father, Son, and Spirit in ſalvation, that Men might more know it, have the (f) knowledge of the glory of God, that they might love and admire adore, praiſe and give or aſcribe the glory and Salvation unto the Lord, as we find in the Pſalms and other places of ſcripture, the Men that knew God as the God of ſalvation, O! how are they praſing, admiring and giving the whole of the Glory to him? ſaying, ſalvation is of the Lord: and the Lord is my rock, and my fortreſs, and my deliverer, my God, my ſtrength in whom I will truſt, my buckler and the horn of my ſalvation; and our God is the God of ſalvation, and the Lord is my light and my ſalvation: and the Lord is my refuge: upon which they are ſaying, I will love the Lord, I will praiſe the Lord

(a) Mar 1. 27. (b) Acts 17, 18, 19, & 20, (c) 1 Cor. 4. 8.
(d) 2 Cor 2, 14. (e) Iſa 42, 8, (f) Eph. 1, 17, & 18.

Lord. I will extoll thee, O'Lord my God, and my king: I will ſhew forth his praiſe: declare his mighty acts: and I will bleſs the Lord at all times, his praiſe ſhall be continually in my mouth. As theſe had heaven begun in their Souls, ſo they began the work of Heaven in praiſing and glorifying God, even here, which will be their never-ending work above. And if this my poor endeavour ſhould be inſtrumental, to give to any Souls the light of the knowledge of the glory of God, as the God of grace and Salvation in JESUS CHRIST, ſo that any ſouls may be brought to glorify and magnify his Name, and ſhew forth his praiſes, on earth, I deſire no more.

BUT ſome may ſay to me, why ſhould you pretend to write, what good can you do, who will regard what you ſay? Man thou canſt not have meaner thoughts of me than I have of my ſelf, knowing I am not worthy of the leaſt mercy; but were I the moſt holy, or the moſt worthy, or greateſt perſon that bears the Chriſtian Name: yet no excellency of mine could give Vertue to any thing I could do, ſo as to make it efficacious to the good of Souls, or the glory of God; the increaſe is all of God. And tho' I cannot do good, the Lord can do good by what Inſtruments he pleaſes; and often makes uſe of the (a) weakeſt means, that he may have all the glory: and tho' thou wilt not regard me, no matter whether thou wilt or not; but take heed that thou regard truth in thy Bible, or whereſoever thou findeſt it; leſt thou ſhould'ſt be found at laſt a Deſpiſer that ſhall wonder and periſh. But if the Lord ſpeak to thy Soul by what I have written, he can make thee receive it, tho' from never ſo mean Lips or Pen: and whether thou ever wilt (b) hear or forbear, I leave to that God who worketh all things according to the counſel of his own will, to whom be glory for ever and ever AMEN.

W. C.

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(a) Cor. 4. 7. (b) Ezek. 2. 5.

AN ESSAY

In Vindication of Scripture, Reformation, and Salvation DOCTRINES, which have always been counted Strange Doctrines as they are now by the moſt part of Mankind.

SECT. I.

The State of Mankind by Nature.

THAT God created or made Man upright, or perfectly holy in Adam, in and from whom all mankind deſcended, is generally acknowledged; but what Man was in that State, we know but little of: and perhaps the knowledge thereof might not be very material, or of any great advantage to us; unleſs to ſhew us how far we are ſunk. and what we have loſt: but that we ſhould know what is our ſtate by the Fall, or what is our preſent condition, is very needfull, and of ſpecial uſe; for if we know not our ſickneſs, we ſhall not apprehend our need of a (a) Phyſician: and Soul-wounds, Sin-ſickneſs or (b) the plague of the heart,

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(a) Mat. 9. 12. (b) Kings. 8. 38.

is known by but very few in this age; moſt ſeem unconcerned about it: and ſome there be, that ſay mankind did loſe any thing by the fall; affirming we are not worſe ſince ſin entered into the World, than we were before: but whether theſe are miſtaken and wrong in this their opinion in this degenerated age, or our firſt reformers and the godly ever ſince: is not difficult to determine: for howſoever the godly have diſſfered in other things, ſome being of the Epiſcopal, and ſome of the diſſenting Perſwaſion; they were ONE in this, that Man is a deſtroyed, ruined, loſt Creature by Sin: as is evident from their Articles, Catechiſms, Confeſſions of Faith, and their other Writings, not that their Writings were ſufficient to found any doctrine upon, if it be not founded upon the Scriptures of truth: therefore let us ſee what the word of God ſays, from whence both they and we learn this Doctrine.

IN the third Chapter of GENESIS we have an account of ADAM the Father of all Mankind, ſinning in eating the forbidden fruit; and the apoſtle PAUL Rom. 5. 12. ſays that by one Man Sin entered into the World, and ſo all Mankind became Sinners, as in Ver. 19. for as by one Man's diſobedience many were made Sinners, that is, by ſin, who was by their being in him, and ſo Sinning in him, he being the publick Head and Root of all mankind: and this is plain from Ver. 12. where ſpeaking of Sin entering, and Death by Sin, and ſo Death paſſing upon all Men, imediately mentions the cauſe of its thus paſſing, for, ſays he, all have Sinned; he does not ſay, all may Sin, or all will Sin, but all have Sinned, which muſt be in ADAM: and Ver. 15. through the offence of one many be dead. Ver. 16. Judgment was by one to condemnation, Ver. 17. by one Mans offence death rained. And Ver. 18. by the offence of one Judgment came upon all Men to condemnation: and ſurely death and Judgment to condemnation, through and by that one Man's Sin and Offence, could not have come on all, had not all Sinned in him: the righteous God would not have condemned in Judgment if he had found them innocent.

AND

AND as all mankind ſinned in ADAM, all mankind has loſt that original righteouſneſs and holineſs of nature they had in him: even as the Angels when they ſinned, loſt all that goodneſs and holineſs they had when Angels of light, and became evil ſinning Angels and have no goodneſs; So Man having ſinned has no goodneſs, no righteouſneſs or holineſs of nature; but is an unholy, an unrighteous and an evil ſinning creature, and has a ſinful nature, tho' this may be ſhocking to ſome; we do not ſay ſo for opinion's ſake, or make any new opinion, but thus we ſpeak becauſe we find it thus laid down in the Scriptures: our Bibles teach us this Doctrine; Job when ſpeaking to God, and confeſſing his unworthineſs that God ſhould (a) open his eyes upon ſuch an one! ſays, who can bring a clean thing out of an unclean? not one; who can beget or bring forth an holy or clean Child, being themſelves unholy and unclean? not one: a corrupt fountain cannot ſend forth ſweet waters, or ſuppoſe the text has a reſpect unto the deſires and acts of the ſoul (tho' I rather take the other way) then who can bring forth clean or good deſires, words or actions, he being himſelf unclean or unholy? not one, no, not one Man, not one thought, word or act: OUR Lord confirms the truth of this, where he ſays, (b) how can ye, being evil, ſpeak good things? it cannot be, the tree muſt firſt be made good. OUR Bible tells us (c) there is not a juſt Man upon earth, that doth good, and ſinneth not; by Man here, I humbly conceive, we are to underſtand the whole ſpecies of Mankind, Male and Female, Infant and ſuckling, and there is not ſuch a thing, as one juſt Perſon that doth good, and ſinneth not, upon the earth; nor ever was any meer Man ſuch, ſince the fall of Adam; as we have it in various places, (d) there is none righteous, (e) none good, or doth good.

AND Man has not only loſt all that righteouſneſs and and holineſs that he once had; and ſo has no righteouſneſs,

 but

(a) Job. 14. 3, 4. (b) Mat 12, 34. (c) Ecl 7. 20.
(d) Rom 3. 10. (e) Pſa 14. 1, 53. 1.

but is now become a ſinning evil creature as I before hinted: which muſt needs be; for there can be no medium between righteous and unrighteous, juſt and unjuſt: therefore 'tis evident from what has been already ſaid, that Man is an unholy ſinful creature. But let us attend to what the word ſpeaks of the pollution and Sinfulneſs of mankind: and DAVID in his humble addreſs confeſſing his ſinning againſt GOD, ſays (b) Behold, I was ſhapen in iniquity; and in Sin did my Mother conceive me. he acknowleges his firſt formation in the Womb was in iniquity, and his very conception in Sin: as if he had ſaid, there was never any thing of me, but what was defiled with pollution of Sin, and it cannot be otherwiſe, becauſe the Root the Fountain is corrupted, and ſo (x) the wicked are eſtranged from the Womb, they go aſtray, as ſoon as they be born, ſpeaking Lies. As other creatures act according to their various kinds and natures; ſo Man, from his ſinful depraved nature, ſins, and is (d) called a Tranſgreſſor from the Womb. that Man by nature is a Sinning evil creature 'tis ſaid, ((z) yea God ſaw it, who knows all that is in Man, and cannot be miſtaken,) that the wickedneſs of Man was great in the earth, and that every imagination of the thoughts of his Heart was only evil continually. Here we have an account of Man, that his Wickedneſs was great: then we have the ſpring or fountain from whence it flows, the imagination of the thoughts of his Heart: every one of which, not ſome of 'em, is ſaid to be only evil; not a mixture ſome evil ſome good, but only evil: and not at ſometimes, but continually: and this is thus laid down by God himſelf. And what miſtaken Soul dare ſay this is not my Caſe? and tho' many (h) blinded with Sin, do ſay ſo; yet, one Day, they ſhall be convinced, that God and his word are true, and that they are Liars; either here in mercy, to make them ſee a need of CHRIST, to ſave them from their Sins: or, hereafter in Judgment, when they ſhall (k) lift up their Eyes in Hell, and know their miſtake in feeling the bitter effects of Sin, being (l) tormented in the flame of God's wrath for their Sin. For further proof read Pſal, 14. and 53. Iſa. 59. with Rom. 3. which Scriptures

(b) Pſa. 51. 5. (x) Pſal. 58. 3. (d) Iſa. 48. 8. (z) Gen. 6. 5.
(h) Eph, 4. 18. (k) Luk. 16. 23. (l) Ver. 24.

tures I have cited before, and perhaps may again, before I finiſh this work.

AND as all (g) mankind have ſinned, and are tranſgreſſors of God's law, they are under the curſe of the Law; the Law (h) curſes every one under it, every tranſgreſſor and breaker of it, every one that confirmeth (i) or continueth not in all things written therein to do them. And as Man is a Sinner an offender, and an enemy to God by wicked works, his very (k) mind enmity; he is a (l) condemned creature; is under condemnation, and the juſt declarative anger and wrath of God, who declares he (m) is angry with the wicked every day, and they are called (n) children of wrath. And thus Man is a ruined, deſtroyed, (o) loſt creature; being fallen as low as [p] Hell in deſert: and is [r] without ſtrength [s] to help or extricate himſelf out of this State: he loves his condition, and has no will nor deſire to come out of it, as I ſhall prove hereafter: ſo that if Salvation, in the whole, or in part, lay at mans door, there would not have been one Soul ever ſaved.

SECT. II.

SALVATION *of* GOD.

BUT that bleſſed Book, the word of God, our BIBLE, aſcribes [t] Salvation in the whole of it [u] to the Lord; and then 'tis not of Man: Man's damnation is of himſelf; but Man's Salvation is of the Lord: and if ſalvation is of the Lord, and all are not ſaved, and the Salvation of them that are ſaved is of the Lord; then God muſt make the difference [w] if men periſh 'tis of themſelves; if any are ſaved 'tis of God: and if God makes the difference; why not in election? why not from everlaſting? why not before time, as well as in time? who art thou O Man, that repliеſt againſt God? if we conſult our firſt reformers, they were for the doctrine of perſonal Election: the Church of England ARTICLES, which, all the Clergy are ſworn-to, are for it; the Seventeenth reads thus, "Predeſtination to life, is the ever-

 "laſting

(g) Rom. 3. 23. (h) Deu. 27. 26. (i) Gal. 3. 10. (k) Rom. 8. 7 (l) Joh. 3. 18. (m) Pſal. 7. 11. (n) Eph. 2. 3. (o) Hoſ. 13. 9. [p] Iſa. 57. 9. [r] Pſal. 86. 13. [s] Rom. 5. 6. [t] Pſal. 3. 8. [u] Jon. 2. 9. [w] 1 Cor. 4. 7.

" laſting purpoſe of God, whereby (before the foundations " of the World were laid) he hath conſtantly decreed by " his counſel, ſecret to us, to deliver from curſe and damna- " tion, thoſe whom he hath choſen in Chriſt out of man- " kind, and to bring them by Chriſt to everlaſting Salvation " as Veſſels made to honour. Wherefore they which be " endued with ſo excellent a benefit of God, be called " according to God's purpoſe by his Spirit working in due " Seaſon: they through grace obey the calling: they be " juſtified freely: they be made Sons of God by adoption: " they be made like the image of his only begotten Son " JESUS CHRIST: they walk religiouſly in good works, " and at length by God's mercy they attain to everlaſting " felicity." &c: I know not how to be, or to ſpeak more fully, for the doctrine, than this ARTICLE does: and the old Doctrine preached in the Church of England was agreeable to it, howſoever now we have got new-faſhioned Doctrine! and if we conſult the Diſſenters in their Catechiſms and Confeſſions of faith, they are for Election: See their anſwer to the twentieth queſtion of the the ſhorter Catechiſm put out by the aſſembly of Divines which reads thus, " GOD, having out of his meer good pleaſure, from " all eternity elected ſome to everlaſting life, did enter in- " to a covenant of grace, to deliver them out of the " State of Sin and miſery, and to bring them into a ſtate of " Salvation by a Redeemer," what can be be fuller and plainer for this Doctrine? which is ſo generally oppoſed, than this Anſwer is. And with theſe we could produce various Articles and confeſſions, of godly Men, of different ages and countries, and of different perſwaſions as to other things, that do concur and agree herein.

BUT ſtill we have a Greater and more confirming Evidence to the Truth of this Doctrine, namely the word of GOD; for tho' we have thoſe, and ſhould have Ten Thouſands more, yet if they could not be ſupported by Scripture, we would reject them: now let us ſee what we have in the word, for GOD's chooſing or electing thoſe that are brought to Glory. The firſt Text that I ſhall bring, we have in Eph. 1 4. According as he hath cho-

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ſen us in him, before the Foundation of the World, that we ſhould be Holy, and without blame before him in Love: in the 3d. Verſe, the Apoſtle is giving thanks to the Father, who had bleſſed them with all Spiritual bleſſings in Heavenly Places in Chriſt: and then in this 4th. Verſe. he ſhews us the original or plat-form thereof, according as he hath choſen us in him, before the foundation of the World, &c. Where we may note 1ſt. the Perſon Acting, God the Father. 2d. the Act it ſelf, hath choſen us. 3d. The Antiquity or eternity of the Act, before the foundation of the World. 4th. the End, that we ſhould be holy, and without blame before him in Love: which, being God's end, will certainl y take place in all the choſen, and ſtands oppoſite to Licentiouſneſs, which the enemies of the Doctrine of Election affirm to be the fruit of it.

ANOTHER Text that I ſhall adduce, is in 2. Theſ. 2. 13. But we are bound to give thanks alway to God for you, Brerthren, beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit, and belief of the truth, the Apoſtle is writing in the foregoing Verſes of ſome, that received not the truth, but were under deluſions, and had pleaſure in unrighteouſneſs; and in this 13. Verſe he ſhews what made the difference, and ſays, but we are bound to give thanks alway to God for you, Brethren, beloved of the Lord, why? what was the matter that they were thus bound to give thanks? becauſe, ſays our Apoſtle, God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit, and belief of the truth; here we have an account of what God hath done from the beginning, that is, from the beginning of time, or, according to the laſt mentioned Text, before the foundation of the World, he hath choſen you: and then we have an account whereunto they were choſen, and that is ſaid to be to Salvation, or eternal Life as Act. 13. 48. and then we have the means to effect or bring about this end, through Sanctification of the Spirit, and belief of the truth; as the end, is fixed, the means are appointed; all that ever ſhall enjoy eternal Salvation, muſt paſs through Sanctification of the Spirit, and belief of the truth; this is the way to Glory; firſt the truth as it is in Jesus is publiſhed, in the hearing

of

of which, the faith of the operation of GOD is wrought, whereby the truth is received, even the Goſpel of Salvation, by which the Heart is filled with the Love of GOD, ſhed abroad therein by the holy Ghoſt, and then a lothing of ſelf, or, a repentance unto life takes place: in the exerciſe of which graces, the Sanctification of the Spirit diſcovers it ſelf; for when the truth of the Goſpel is believed, GOD, CHRIST, and Truth are loved, and Sin and ſelf are lothed, and thus the Heart is purified by faith, going out upon the object, ſet before it in the Goſpel, by the Spirit of wiſdom, and revelation in the knowledge of GOD in three Perſons. This truth is alſo ſet before us in Tit. 3. 5. not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy-Ghoſt. The Apoſtle in Verſe 3d. has been a ſhewing what we were before grace reached us, for, ſays he, we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another: and in Verſe 4th. he ſhews that after, this had been our wretched condition, the kindneſs and love of God our Saviour toward Man appeared, namely, in ſaving ſuch from their Sins: ſo that in Verſe 5th. it is as if he had ſaid, 'tis evident how we are ſaved, not by works of righteouſneſs which we have done, for we have done none at all: but according to his mercy he ſaved us, that is according to the plan of his mercy, which only could ſuit ſuch a condition: by the waſhing of regeneration, and renewing of the holy-Ghoſt, as the means he had appointed, to effect the end intended: whence every one, that mercy has ſettled Salvation upon, is brought to the enjoyment thereof, by the waſhing of regeneration, and renewing of the holy-Ghoſt; that is, the holy-Ghoſt unfolds or reveals the Doctrine or the way of Salvation, through JESUS CHRIST alone; and at the ſame time works faith in them, by which, under his renewings, they ſee all things in a new, or in another Light than ever before, and that Mercy's plan in the blood of CHRIST, is ſufficient for their Salvation, in the exerciſe of which faith, they can, through the holy-Ghoſt, believe that they are waſhed; becauſe in the Doctrine, the Blood of CHRIST is held forth, which alone cleanſeth from all

all Sin: and this is what I underſtand by the waſhing of regeneration; mean time the holy-Ghoſt goes on with his renewings, changing all the ſubjects of his operation into the ſame Image of the glory of the Lord, which he preſents before them; whereunto alſo they were predeſtinated to be conformed. Here again we may obſerve, that this Doctrine of Election, has not that tendency, that the haters of it (and 'tis well if they be not haters of the Lord too) would ſuggeſt; a Doctrine, ſay they, that tends to make people careleſs, looſe, and bad in their life and converſation; no it has the very reverſe: GOD having choſen them to the fruition or enjoyment of himſelf for ever, will meeten them for it Col. 1. 12. which he does by ſending, or giving the Spirit to them, whoſe fruit is, Love, Joy, Peace, Long Suffering, gentleneſs, goodneſs, faith, meekneſs, temperance, Gal. 5. 22. 23. ſo that Election is the very Fountain, of all the real holineſs, that has been, or ever ſhall be in any, unto the end of the World: and I do venture to ſay, that all that holineſs, that is not from the holy-Ghoſt ſanctifying the Heart, is altogether outward paint and varniſh in the Eyes of Men, which will be waſhed off, when GOD ſhall judge the ſecrets of Men by JESUS CHRIST. That true ſanctification is a work of the holy-Ghoſt upon the Elect, we may appeal to the Catechiſm of the Eſtabliſhment; where the Learner, after his rehearſing the Creed, is aſked, what he learns by it? and is taught to anſwer 1ſt. I learn to believe in GOD the Father &c. 2d. in GOD the Son &c. 3d. in GOD the holy-Ghoſt who ſanctifieth me and all the elect people of GOD: thus they are taught, though I fear the moſt that ſay it, are ſo far from any real Heart believing, or felt experience of what they ſay; that they diſbelieve it, and are enemies to it all their life after. tho' they have thus profeſſed. Again in the abovementioned text, we have the perſons choſen, in theſe words, Choſen you, this you does reſpect the Church of the Theſſalonians to whom he was writing: here a queſtion may be put, how came the Apoſtle to know that they were choſen? anſw. why ſurely no other way than by the Spirits ſanctifying them, and their believing the truth. As the enemies and Strangers to this Doctrine imagine, they ſee no reaſon to believe themſelves to be elected, and therefore

they

they ſet themſelves againſt it with hatred, and will not believe it, tho' it ſtands as a Blazing-Star in the firmament of Scripture; and becauſe they have no reaſon to believe that they are elected, So they conceive none others have; and think that they that are for election conceit themſelves to be elected, and that is all the ground they have for it; but this is their Ignorance in this matter, the perſons that believe the Doctrines of election are not ſo ready, or do not find it ſo eaſy, to believe that they are elected: they cannot believe it of themſelves, and ſome have but very little knowledge of their intereſt therein all their life time: but were the enemies of this Doctrine, more converſant with the perſons that hold it, they might have other thoughts: and would they ſearch their BIBLES, they might ſee how the Saints in the New Teſtament came by the knowledge of their election; which is the very ſame way, that, any come to the knowledge of it now: the Apoſtle in his 1ſt. Epiſtle to the Theſſ. 1. 4. ſays, knowing, Brethren, beloved, your election of GOD; ſurely here, he plainly holds forth, that they knew their election, or that they were elected of GOD, knowing, ſays he, your election; we may obſerve, he does not ſay, thinking, or hoping, Brethren, beloved, you may be elected; but knowing your election: thoughts may be wrong or miſtaken; hopes may be vain or falſe; but nothing can be more certain than knowledge if it be real; the Apoſtle calls it Heb. 10. 22. full aſſurance of Faith. that which they are ſaid to know, is their election, or that they were ordained to eternal Life, which the Apoſtle affirms to be of GOD, whence 'tis evident there is no room for ſaying, if we believe, and repent, and perſevere, we ſhall be elected; making election to be of Men, which is the language of many at this Day. in Verſe 5th he diſcovers how they came by the knowledge of their election, for, ſays he, our goſpel came not to you in word only; but alſo in power, and in the holy-Ghoſt, and in much aſſurance; which is as much as if he had ſaid, this is a proof or an argument of your being elected, our goſpel not coming in word only; which it doth, when it cometh in the word, report, or ſound of the Preacher, and is heard as the word of Man: but though the goſpel came to them, as it does to many, by the word of the Preacher, yet to this

Church

Church in *Theſſalonica*, which was in God the Father, and in the Lord Jeſus Chriſt ver. 1. it did not come only ſo, but in power alſo: here it may be asked what power it came in? *Ans.* Why ſure in the power of God; which the Goſpel, (a) is ſaid to be; then it muſt be infinite power, that accompliſheth whatſoever the Lord pleaſes; as he ſays, his word ſhall do, (b) 'tis a begetting power, (c) a forming creating power, (d) a new heart-giving power, (e) a life-giving power, (f) I ſaid unto thee, when thou waſt in thy blood, live. Yea; I ſaid unto thee, when thou waſt in thy blood, live. And in the 37th. chap. of Ezek. where we have the Viſion of the dry bones being raiſed, covered with fleſh, and made to live, by the Prophets propheſying, or preaching to them the word of the Lord; of which, the Lord ſays, ver. 11. theſe bones are the whole houſe of *Iſrael*, that is, they did ſignify or repreſent the ſtate of *Iſrael* then in captivity; and the raiſing of them, ſignified what God would do for them: in like manner, we have hereby ſet forth unto us, the ſtate, or condition of all God's *Iſrael* or People, in all ages before calling, which is a ſtate of Bondage and captivity; and his raiſing the bones, and thereby ſignifying *Iſrael*'s reviving, ſhews what he will do, for his ſpiritual *Iſrael*, or people to the end of the world. Their ſtate before calling grace, and what God does for them, in quickening and calling them by grace, is ſet forth by what God did for the *Epheſians*, as in chap. 2. from the 1ſt. to the 14th ver: Again, that the word of the Goſpel comes with a life-giving power; is plain from what our Lord ſays, (g) which he uſhers in with a double aſſeveration, verily verily, I ſay unto you, the hour is coming, and now is, when the dead ſhall hear the Voice of the Son of God: and they that hear ſhall live; here we may note; 'tis the Voice of the Son of God, who is the mighty God, and is call'd the power of God, which makes the dead to hear, and not only to hear, but alſo to live; and hence the word is called the Word of Life. (h)

AGAIN, as the word came to them in power, ſo likewiſe in the holy-Ghoſt: the holy-Ghoſt hath the word in his management, he moves the preacher, directs the word to the heart of the hearer, operates with it, (i) compared

 with

(a) *Rom.* i. 16.
(b) *Iſa.* lv. 11.
(c) *Jam.* i, 18.
(d) *Iſa.* lxiii. 15, 21. *Eph.* ii, 10.
(e) *Ezek.* xxxvi, 26,
(f) *Ezek.* xvi, 6.
(g) *Joh.* v, 25.
(h) *Philip.* ii, 16.
(i) *Joh.* v. 5. 8,

with *Coll.* ii, 12. and ſaves by waſhing, ſanctifying and renewing the whole man, (a)

FINALLY, as the word came to them in power, and in the holy-Ghoſt, ſo alſo in *much aſſurance*; by aſſurance I conceive may be underſtood, an aſſurance of its being the word of God, and accordingly, as the word of God, they are ſaid to have received it, chap. ii, 13. or by it we may underſtand an aſſurance of its working or effecting in and upon them, whatſoever was the will and pleaſure of God to work in them, (b) or by it we may underſtand an aſſurance of their intereſt in the love and favour of God, in electing, adopting, accepting, redeeming, juſtifying and ſaving them, which is called a full aſſurance of underſtanding, (c) a full aſſurance of faith, (d) and a full aſſurance of hope, (e).

NOW thoſe that have had any ſuch experience, and have felt the power of the word upon their ſouls, ſo as, with the *Theſſalonians*, to know their election of God, are not to be counted Enthuſiaſts, nor the knowledge thereof enthuſiaſm, as the enemies of the doctrine brand both it and them that eſpouſe it; but a certain and ſure knowledge, flowing from our Lord Jeſus Chriſt, in whom are hid all the treaſures of wiſdom and knowledge, who gives to his people, by the ſpirit of wiſdom and revelation, an underſtanding, that they may know him that is true.

SECT. III.

Of REDEMPTION.

ANOTHER principle or doctrine which we hold is, that redemption is of the ſame extent with election; that the choſen or elected are thoſe that were given of the Father to Chriſt, (f) and theſe are his people that he ſaves from their ſins, (g) that he redeems from all iniquity, (h) theſe are his body, his church, which he is the Saviour of, and gave himſelf for, (i) that he bought with a price purchaſed with his own blood, (k) that he has made an end of ſin for, (l) the doctrine of univerſal redemption for all mankind, is not to be found in the Scriptures; neither did our firſt reformers embrace any ſuch doctrine, but oppos'd it; as held in the church of *Rome*, and by others, as

(a) I. *Cor.* vi, 11. *Tit.* iii. 5.
(b) *Iſa.* lv. 10, 11. I. *Theſſ.* ii. 13.
(c) *Coll.* ii. 2,
(d) *Heb.* x. 22.
(e) *Heb.* vi. 11,
(f) *Joh.* xvii 6, 9 10 11.
(g) *Mat.* i. 21.
(h) *Tit.* ii. 14.
(i) *Eph.* v. 23, 25.
(k) *Act.* xx. 28.
(l) *Dan.* ix. 24. *Heb.* ix. 26.

as the *Pelagians*, and *Arminians*: and we have a cloud of witneſſes in the confeſſions of churches of various countries; and in our own, both of the epiſcopal and diſſenting perſwaſion, that believed that Chriſt died, only for a part of mankind; which in ſcripture are called his ſheep, his body, his church, &c. But as I ſaid before, of the doctrine of election; ſo likewiſe I ſay of this, of particular redemption; ſhould never ſo many learned and gracious men be of this opinion, yet if it cannot be ſupported by ſcripture, I would not embrace it: but that the word of God ſpeaks this language is evident from abundance of inſtances, both in the old and new teſtament: we ſhall begin with what is commonly call'd the firſt promiſe, (a) and I will put enmity between thee and the woman, and between thy ſeed and her ſeed: where we may obſerve, expreſs mention made of two ſeeds; the ſeed of the woman, and the ſeed of the ſerpent: by the ſeed of the woman, we are to underſtand Chriſt eminently and comprehenſively, all that were given to him, out of whoſe loyns as the everlaſting father [b] they were to iſſue, whereupon according to the phraſe in the text, they are called his ſeed, [c] he ſhall ſee his ſeed; for the redemption of which, he was made of a woman, [d] and for as much as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time ſubject to bondage. [e] By the ſeed of the ſerpent, we are to underſtand the children of the wicked *one*, or the *devil*, as our Lord calls them. [f] The next ſhall be *Noah*, who was an inſtance of diſtinguiſhing grace in being ſaved from the flood; when God was determined to deſtroy man from the face of the earth, *Gen.* vi, 7. we read ver. 8. but *Noah* found grace in the eyes of the Lord. We ſhall proceed to *Abraham*, and the children of *Iſrael* his poſterity; [g] there *Stephen* gives an account, how the God of glory appeared unto our father *Abraham*: and why did he appear, or manifeſt his glory to him? why to him more than to others in that age? was there any good in *Abraham* to move or incline God ſo to appear to him? no, it was not from any works of righteouſneſs that *Abraham* had done; we read of none: but we read, he was brought

(a) *Gen.* iii, 15.
[b] *Iſa.* ix, 6.
[c] *Iſa.* liii, 10.
[d] *Gal.* iv, 4.
[e] *Heb.* ii. 14, 15.
[f] *Joh.* viii, xliv.
[g] *Act.* vii, 2,

up in idolatry, and ſerved other Gods, [a] he did not ſeek after God firſt, no; but it was becauſe God had of his ſovereign pleaſure choſen and redeemed him. [b] Now we ſhall come to the children of *Iſrael*, from whom it will more fully appear, that redemption of a part of mankind, was a doctrine of the old teſtament: we find *Iſrael* ſpoken of as God's redeemed people, [c] and in many more places, too many to enumerate; and the Lord is called their redeemer: now we do not read that the *Philiſtines*, the *Moabites*, the *Amonites*, or the *Edomites*, were a redeemed people; no, *Iſrael* alone was thus favoured, and therefore ſaith *David*, [d] and what one nation in the earth is like thy people, even like *Iſrael*, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things, and terrible for thy land, before thy people which thou redeemeſt to thee from *Egypt* from the nations and their Gods? from which we may obſerve. *Firſt*, that *David* as the ſervant of the Lord, ver. 8, was under the revelation of the Lord of hoſts, the God of *Iſrael*, concerning the building of his houſe, and therefore found in his heart to pray this prayer unto him, ver. 27. of which the words juſt now quoted are a part, and by conſequence were ſpoken as he was moved by the holy-Ghoſt, [e] who, as he is the ſpirit of truth, ſo 'tis his property to guide into all truth, [f] therefore they were not the fictions of *David*'s head, nor the fruits of his own fancy: neither can the hiſtory of any nation produce any thing to the contrary, which is further obvious in the text, from the queſtion thus put: *And what one nation in the earth is like thy people* &c, in which we may obſerve: *Secondly*, a particular *Emphaſis*; it is as if he had ſaid, there is never another; the queſtion, as is plain to every one's capacity, carries in its own nature a negation; no, no, 'tis peculiar to thy people *Iſrael*, which he knew, not only by external obſervation, but eſpecially by the internal revelation of the ſpirit by which he ſpake, and therefore exults upon the bottom of the *viſible* difference, in theſe words, *whom* God *went to redeem for a people to himſelf*; from which we may obſerve, *Thirdly*, that the ſpecial particular by which the Lord's old-teſtament-people were diſtinguiſhed from all other nations, was the Lord's redeeming them to himſelf; the difference was not in any thing that was in them by nature: they were the offſpring of

[a] *Jos.* xxiv, 2.
[b] *Iſa.* xxix, 22.
[c] *Exo.* xv, 13.
[d] II. *Sam.* vii, 23.
[e] II. *Pet* i, 21.
[f] *Joh.* xvi, 13.

of *Adam*: of the ſame lump of degenerate fallen mankind, ſinners: and we find many very bad things taking place in them: and the Lord complains of them for their ſinning and tranſgreſſing againſt him, for their backſliding and departing from him: ſo that they were no better by nature, or in themſelves, either with regard to their hearts or lives than others: but God made them to differ by redeeming and doing great things for them. But here ſome may object the redemption ſpoken of in this text, has only reference to the redemption of the children of *Iſrael* out of egyptian bondage, and has no relation to redemption by Chriſt. I anſwer, God had a particular eye to the redemption, that is by Chriſt: who, as he was made of God unto his people, redemption, [a] ſo hereby God would exhibit unto them the ancient tranſaction, in which *Iſrael*'s ruler had his everlaſting goings forth, [b] and that as the original of all the redemptions or ſalvations that ever were to take place, and from whence they all flow'd: in which original, and before all time redemption, God ſo much delighted, that he in the unity of eſſence, went forth in the trinity of perſons in the god-man mediator, to effect the matter that the above written text mentions. And therefore, *ſecondly*, this redemption of the children of Iſrael was typical of the redemption that in the fulneſs of time was to be made by Chriſt openly, in his giving his life a ranſom for many: [c] this is the thing, that he ſtood engaged to the performance of, as he was "the lamb ſlain from, and verily was fore-ordained "before the foundation of the world," and therefore till the fulneſs of time came it lay ſtill behind; by conſequence what appeared was but the ſhadow of the good thing yet to come, [d] and therefore, as when Chriſt redeem'd, he as the lamb of God was ſlain: ſo when the children of *Iſrael* were redeem'd, there was to be a lamb ſlain: [e] as this lamb was appointed and ſlain for none but the *Iſraelites* and *Proſelytes* of the covenant: ſo Chriſt was to ſave his people only from their ſins, [f] and to give his life only for the ſheep, [g] as none but the *Iſraelites* and *Proſelytes* of the covenant were benefited by the blood of the typical lamb, [h] ſo none but Chriſt's people are ſaved from their ſins, called, juſtified, and glorified. [i] As upon the ſlaying of the

[a] I. *Cor.* i, 30.
[b] *Mic.* v, 2.
[c] *Rev.* xiii, 8.
1 *Pet.* i, 20.
[d] *Heb.* x, 1.
[e] *Exo.* xii, 3, 6.
[f] *Mat.* i, 21.
[g] *Joh.* x, 11.
(h) *Exo.* xii. 12, 13.
(i) *Rom.* viii. 30.

the typical lamb, and the *Iſraelites* eating the ſame, they were delivered from their bondage and the hands of all their *Egyptian* enemies; ſo upon Chriſt the lamb of God, his being ſlain, and his people their eating of his fleſh, which is meat indeed, and their drinking of his blood which is drink indeed, they are delivered from their bondage ſtate into the glorious liberty of the ſons of God, and from the kingdom and dominion of the devil, the world, and the fleſh. Thus when God went to redeem his people *Iſrael* out of *Egypt*, he would lay theſe things before them in the type; which, from all the circumſtances attending the ſame, are now explained to us in the goſpel, *(a)* and many other places: whence 'tis evident that redemption by Chriſt was the great buſineſs God had in view; and therefore 'tis ſaid he redeemed them to himſelf: from which, *thirdly*, we may obſerve that there was ſuch a power attending that redemption, as influenced the whole body of the nation externally to regard all the laws and ordinances which God gave unto them, which as long as they did, the Lord ſaid, ye ſhall be a peculiar treaſure unto me above all people, *(b)* which being typical, holds forth, that there is ſuch an efficacy or power in the redemption that is by Chriſt, that it influences all the peculiar people, who *(c)* are called the holy nation, both internally and alſo externally, *(d)* to a filial "obedience, "ſo as to offer up *ſpiritual* ſacrifices unto God by Jeſus "Chriſt, *(e)* and keeps them through (ver. 5) faith unto "ſalvation," ſo as they ſhall never periſh. *(f)* Thus the antitypical redemption exceeds the typical, for thus he has redeemed them unto himſelf: ſo as he will have them to himſelf as his own, that he will not part with, but will have or enjoy them for ever, agreeable to what we have in the following verſe, for thou haſt confirmed to thyſelf thy people *Iſrael*, to be a people unto thee for ever; and thou Lord, art become their God, and *(g)* who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works. And therefore in the latter part of the verſe, 'tis ſaid, which thou redeemeſt to thee from *Egypt*, from the the nations and their Gods: from whence *laſtly*, we may obſerve, that as that old typical redemption did ſettle and entail good laws and ordinances on the people, and delivers

(a) *Heb.* x. 1.
(b) *Exo.* xix. 5.
(c) I. *Pet.* ii. 9.
(d) I. *Pet.* i. 2.
(e) I. *Pet.* ii. 5.
(f) *Joh.* x. 28.
(g) *Tit.* ii. 14.

vers them at leaſt externally, from all falſe and corrupt worſhip: ſo the redemption that is by our Lord Jeſus, ſettles, eſtabliſhes and entails all goſpel privileges on its ſubjects, and delivers them both internally and externally from all falſe and corrupt worſhip, doctrine and ways, and that infallibly; for (a) the gifts and calling of God are without repentance; and therefore that people, and that people only ſhall be called, ſhall have it given to them to believe, and in believing, to be deliver'd from falſe worſhip and corrupt doctrine and ways.

AGAIN we may ſee what *David* ſays in another place, which may ſtrengthen what we have been contending for; (b) let *Iſrael* hope in the Lord; tis *Iſrael* and not all nations, that is encouraged to hope in the Lord: but what ground or foundation was there for *Iſrael*'s hope? the anſwer is, for with the Lord there is mercy, and with him is plenteous redemption: now who is this for? in ver. 8. we are inform'd, and he ſhall redeem *Iſrael* from all his iniquities: 'tis not all nations, or the whole world, but *Iſrael*. And for further confirmation of this truth, ſee what the Lord ſays by his prophet *Iſaiah*, (c) *Zion* ſhall be redeemed with judgment, &c. (d) But now thus ſaith the Lord that created thee, O *Jacob*, and he that formed thee! O *Iſrael*, fear not, for I have redeemed thee! and (e) which pleaſe to turn to. Now I would leave it as a querie to every underſtanding reader to be reſolved in his own mind; what are we to underſtand by *Zion*, *Jacob*, and *Iſrael*? is it the whole world or not?

LET us now look into the new-teſtament, and ſee how it harmonizes with the old in this, as well as in every other doctrine, and ſpeaks the ſame language, as in Mat. 1*ſt*: where, in the account of the generation and birth of Jeſus Chriſt, the angel acquaints *Joſeph* with *Mary*'s conception of the holy-Ghoſt, and ſays, ver. 21. ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus or Saviour: as the name Jeſus ſignifies, for he ſhall ſave his people from their ſins. Why was it not more generally expreſt? as the people, or all people: why ſure, becauſe it was not all, but his people, that he was to ſave: his, that the father gave to him, that he took as his ſpouſe, his ſheep, his body, his church, which he takes the charge and care of, and ſaves. (f) There our Lord is ſpeaking of

(a) *Rom.* xi. 29.
(b) *Pſal.* cxxx. 7.
(c) *Chap.* i. 27.
(d) *Chap.* xliii. 1.
(e) *Chap* xliv: 21, 22, 23. 24.
(f) *Mat.* xx. 28. xxvi. 28.

of giving his life a ranſom, and ſhedding of his blood: pray who was it for? was it for all? no, but for many: the many that he became ſurety for. And Chriſt ſays, (a) I am the good ſhepherd, the good ſhepherd giveth his life for the ſheep, and ver. 15. I lay down my life for the ſheep. Here we have our Lord himſelf, who knew for whom he gave and laid down his life a ranſom, declaring it; and he ſays 'tis for the ſheep. Are the ſheep all the world? no, there will be many found to be goats at Chriſt's left hand in the day of judgment: were they ever ſheep? did they turn from ſheep to goats? no, this I muſt not believe till I find it written in the ſacred volume. (b) There *Paul* is cautioning the elders to take heed to themſelves, and the flock over which the holy-Ghoſt had made them overſeers, that they feed the church of God which he purchaſed with his own blood: from which 'tis evident that the purchaſe is the church. And (c) even as Chriſt loved the church, and gave himſelf for it: now, who will ſay that all mankind is the church or body of Chriſt? and (d) compared with, (e) where we have the apoſtle writing, of Chriſt giving himſelf for us, for our ſins, that he might redeem or deliver us, from this preſent evil world, and purify unto himſelf a peculiar people, zealous of good works: here we have our, and us, which denote its being for them only: and to deliver from the world, and purify unto himſelf, are the ſame with to redeem from among men, as the phraſe is, [f] and that it might appear that they were not of the world but of God. [g] Now if all men were thus redeemed and delivered, none would be of the World, but all would be of God: but the contrary is very evident. Thus I have gone through the Bible in proving the point, not that I have mentioned all the texts that might be brought for proof of this doctrine: but I have made uſe of ſome throughout the bible: and I humbly conceive, I have given the plain ſenſe of them, or have let them ſpeak for themſelves: and have not wreſted them from the holy-Ghoſt's deſign and meaning in the writing of them: and now ſee, how the old and new teſtaments, the prophets, our Lord and his apoſtles all agree. For my part I cannot find in the whole

(a) *Joh.* x. 11.
(b) *Act.* xx. 28.
(c) *Eph* v. 25.
(d) *Gal.* i. 4.
(e) *Tit.* ii. 14.
(f) *Rev.* xiv. 4.
(g) 1. *Joh.* v. 19.

whole book of God, any thing that favours the doctrine of Chriſt's redeeming and ſaving all mankind; perhaps, ſome may ſay, no! does it not ſay, [a] God ſo loved the world that he gave his only begotten ſon, and [b] that he by the grace of God ſhould taſte death for every man? and [c] and he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world? in anſwer unto which, we ſay, by world here muſt be underſtood the whole elect number which is ſcattered abroad throughout the whole world, not confin'd amongſt the Jews in the land of *Cannaan*, but extending itſelf to the Gentiles alſo, and that in all parts of the world: and are evidenced by their believing [d] and as many as were ordained to eternal life, believed. And by that phraſe every man, we are to underſtand every man of the ſons, that were to be brought to glory v. 10. every man of the brethren, that he is not aſhamed thus to entitle (v, 11, 12.) every man of the church, in the midſt of which, he ſays, I will ſing praiſe unto thee, v. 12. or as it is [e] all that the father giveth me &c, or as in [f] the other ſheep which Chriſt had, which were not of the jewiſh fold, but diſperſed through all the gentile nations; and thus theſe texts agree with other parts of the word; but ſhould we allow the other interpretation, there would be an irreconcilable difference in the ſcripture of truth, which cannot poſſibly be.

BUT again, could we poſſibly allow the Notions of general or univerſal redemption and Salvation of all mankind; then it muſt follow, that the far greater number of them whom Chriſt ſaves; periſh eternally: and the far greater number of them whom he redeems, go to the priſon of Hell for ever: and that tho' he laid down his Life for them, yet many of them die the ſecond death, or are damned for ever. So that they are ſaved and not ſaved redeem'd and not redeem'd: and I cannot ſee how the Adherents-to, and abettors of this Doctrine, can clear themſelves of theſe groſs abſurdities and contradictions, unleſs they ſay, Chriſt did not ſave and redeem when he ſhed his Blood and died.

[a] *Joh.* iii. 16. [c] I *Joh.* ii. 2. [e] *Joh.* vi. 37.
[b] *Heb.* ii. 9. [d] *Act.* xiii. 48. [f] *Joh.* x. 16.

AGAIN, admit this Doctrine of Chriſt's redeeming all mankind; then Chriſt loſes the greater part of his purchaſe. Men are not willing to loſe any thing they purchaſe at a great price. And of what value are all the prices in the world? ſhould all the Gold and Silver in Europe, nay ſhould all the Gold and Silver in the Globe of the Earth, be paid as a price, it would be all as Dung and as Nothing, when compared with the precious blood of Chriſt, the Lamb of God without ſpot (a) I think I may ſay with all holy boldneſs, it is the greateſt price Heaven could produce: the greateſt price a God could give; no leſs than the only begotten Son of God: the Blood of him, who in one of his natures is God, and therefore called the Blood of God, (b) and ſhall ſuch a price be paid, and not all the captives delivered? ſhall he not have all thoſe, for whom he gave ſo great a ranſom? yes, ſurely he has proclaimed liberty to the captives, and the opening of the priſon to them that are bound, (c) and they are not their own for they are bought with a price. (d)

FROM what has been ſaid, 'tis plain beyond contradiction, that the Ranſomed or Redeemed ones; are redeemed from all iniquity, (e) alſo from the Curſe of the Law, (f) and from all condemnation, (g) and from the wrath of God, or hell torments, (h) And theſe redeemed ones are not their own, to live as they liſt themſelves, after their own carnal Wills; their old things are paſt away, and all things are become new. They ſhall have a Spiritual, heavenly and divine underſtanding, Will and affections given them, whereby they ſhall live unto the Will of God, unto him that died for them. (i)

SECT. IV.

Of REGENERATION.

AND this leads me to ſpeak of another doctrine, which has been holden by the Godly and the Churches of

(a) I. *Pet.* i. 19.
(b) *Act.* xx. 28.
(c) *Iſa.* lxi. 1.
(d) I *Cor.* vi. 19. 20.
(e) *Pſal.* cxxx 8. *Tit.* ii. 14
(f) *Rom* vii 6 *Gal* iii, 13. and iv. 4, 5.
(g) *Rom.* viii. 1. xxxiii. 34.
(h) *Rom.* v. 9. I. *Theſ.* i. 10.
(i) II. *Cor.* v. 15. I. *Pet.* iv. 2, 3.

of Chriſt in all ages. It was the Doctrine of our firſt reformers, and the Biſhops and Divines of the Church of England, and of the Diſſenting perſwaſion, alſo of Foreign Churches: but is now grown into diſuſe: and men generally are without any underſtanding of it; ſome denying it; others putting ſomething elſe in the Room of it: and very few have any feeling experimental knowledge of it; altho' there is no Salvation without it: and that is the Doctrine of Regeneration, or a being born again of the Spirit; by his powerful and effectual working upon the Soul. In handling of which point, 1ſt. I ſhall ſpeak ſomewhat concerning what it is to be born again or regenerated. 2d. Speak ſomewhat concerning the neceſſity of it. 3d. Speak concerning the author or worker of it.

Firſt, then I ſhall ſpeak ſomewhat, concerning what it is to be born again or regenerated, and that under a variety of phraſes, the word of God does ſo copiouſly expreſs the matter by: ſuch as being taught of God, (a) and a being drawn of God (b) and a being quickned, or being made to live, (c) and a circumciſing the heart, or giving a new heart, (d) and a putting the fear of God into the heart, or a giving faith, and all other graces to the ſoul, (e) with many other phraſes, as being waſhed, purged, purified, riſen by faith with Chriſt, (f) a revealing and forming Chriſt in the ſoul, (g) I hope God whoſe word theſe Texts are, that I have now cited, will give ſome precious ſouls that may read them, the true knowledge and underſtanding of them; for to enlarge upon them will not ſuit with my intended brevity: but as I ſhall explain ſomewhat more upon this point of Doctrine, I may have occaſion to mention ſome of them.

NOW, in order to ſhew in a general way, this change that grace makes upon a Man; we may enquire, what Man is before this change paſſes upon him? and then, as has been already proved, we ſhall find that all Mankind

(a) *Iſa.* liv. 13. *Jer.* xxxi. 34. with *Joh.* vi. 45.

(b) *Jer.* xxxi. 3. *Joh.* vi. 44.

(c) *Ezek.* xvi. 6. *Joh.* v. 24, 25. *Eph.* ii. 1.

(d) *Deut.* xxx. 6. *Ezek.* xxxvi. 26. II. *Cor.* v. 17. *Eph.* ii. 10.

(e) *Jer.* xxxii. 40. *Eph.* ii. 8. *Phil.* i. 29.

(f) *Col.* ii. 12, iii, 1.

(g) *Mat.* xi. 25. *Gal.* i, 16, 4, 19.

have ſinned: ſin has entred into them: has poyſoned and intoxicated every Man, and the whole or all of Man; ſo that he is only evil; filled with ſpiritual diſtempers, and ſoul-diſorders: he is blind, yea darkneſs: he is deaf, has no ears to hear: he has no ſmell, nor taſte, to ſavour and reliſh of real good; has no communion with God: fellowſhip with Chriſt: or the enjoyment of the Holy Ghoſt, as the ſpirit of truth, or a comforter. Man has no more taſte and reliſh of theſe till he is born again, than the Ox in the paſture, has of Man's food: and he is paſt feeling, has his conſcience ſeared; having no feeling or fear of God's wrath; can ſin and ſin again, and conſcience not at all concern'd about it; tho' God is angry with the Wicked every day, (a) they have no fear of his anger, nor deſires of his love: Man has no hands or power, to perform any thing that is good: has no feet or deſires, to walk with God in his ways; but is an enemy by his wicked works, his mind is enmity, ſo that Man is eſtranged and alienated from the life of God or Godlineſs: and as all the ſickneſſes and evils of life are ſumm'd up in death, ſo to ſhew the wretchedneſs of the ſtate of Man; he is ſaid to be dead in his ſins and treſpaſſes, (b) wherein he walks, ver. 2. ſinning, ruining and deſtroying himſelf, (c) treaſuring up wrath, bringing upon himſelf deſtruction, and damnation.

AND when the Lord brings a ſoul out of this condition, which is in the time he has appointed, and in ſcripture is called the time of his love, (d) as it was in the creation of the world, ſo it is in making Man a new creature; God effects it by his word; he ſays, live, and immediately that ſoul has life: the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live, (e) that is, it ſhall have ſpiritual life: or in other phraſes, ſhall be quickened or raiſed with Chriſt (f) and as when there is life, there are ſenſes, ſeeing and hearing, taſting, ſmelling and feeling; ſo when a ſoul lives ſpiritually, there are ſpiritual ſenſes: the ſoul that was blind, nay, darkneſs it ſelf before, is now made to ſee, and is light in the Lord: is turned from darkneſs to light:

(a) *Pſal.* vii. 11. (c) *Hoſ.* xiii. 9. (e) *Joh.* v. 25.
(b) *Eph.* iv, 1. (d) *Eze.* xxvi. 8. (f) *Eph.* ii. 1, 5, 6.

light: according to the nature of true converſion, (a) and is tranſlated from the power of darkneſs into the kingdom of God's dear ſon. (b) The ſoul ſees the evil of ſin, in its contrariety to God, being that abominable thing that he hates, (c) as alſo in its ſoul deſtroying nature: and the ſoul is made to hear the voice of God ſpeaking in his word. The word of God is of more weight, than if an angel had ſpoken to him. Such words as theſe or the like, have a great impreſſion and weight, (d) for as many as are of the works of the law, are under the curſe. And (e) now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God: and (f) he that believeth not, is condemned already. Notwithſtanding that before quickening grace, he could read over theſe and other ſcriptures of like importance, without any concern: yet now they ſtick faſt as arrows in his ſoul, (g) nay he ſuffers the terrors of God and is diſtracted: he apprehends his fierce wrath going over him, and his terrors cutting him off; (h) and all on the account of ſin. And as the ſoul has its eyes and ears opened, or its underſtanding enlightned to ſee his ſin, and the dreadful condition he is in, on the account of it; ſo there are ſome apprehenſions of God in his grace, mercy and goodneſs; tho' the poor diſtreſſed ſoul may fear that his mercy is clean gone for ever from him: yet in the midſt of his great fear, there is ſome glimmering hope, tho' he may not diſcern it, becauſe of the multitude of his fears. Now the ſoul ſees God to be the chiefeſt good, and the only good that can be enjoyed either by angels or men, being all the heaven of the glorified above: and theſe views beget the moſt ardent love, and ſtrongeſt deſires after more of the knowledge and enjoyment of God: as alſo an hatred of ſin, as what is contrary to God: and thus God gives the new heart, (i) and turns the ſoul, (k) and gives repentance, (l) and that unto life, (m) and to ſalvation, (n) and tho' there is ſuch a change, yet the ſoul often is ſtill filled with fear, on the account of his deep ſenſe of his ſin, that

(a) *Act.* xxvi. 18.
(b) *Col.* i. 13.
(c) *Jer.* xliv. 4.
(d) *Gal.* iii. 10.
(e) *Rom.* iii. 19.
(f) *Joh.* iii. 18.
(g) *Pſal.* xxxviii. 2.
(h)—lxxxviii. 15, 16.
(i) *Ezek.* xxxvi. 26.
(k) *Jer.* xxxi. 18.
(l) *Act.* v. 31.
(m) *Act.* xi. 18.
(n) II. *Cor.* vii 10.

that he ſees to be ſo hateful and deſerving of everlaſting wrath; and that he cannot deſerve any favour of God or heaven, by any thing that he can do: tho' now he does not care what he could do, or ſuffer, ſo that he might have God and heaven at laſt. And thus ſome have continued ſometime, praying night and day with great fear and diſtreſs; and with but little hope, till the Lord in a ſovereign and gracious way, ſpake peace and pardon to their hearts, in revealing Chriſt and grace in him, in ſome free goſpel promiſe: ſuch as (a) I, even I am he that blotteth out thy tranſgreſſions for mine own ſake; and will not remember thy ſins. And Mat. ix. 2. ſon, be of good cheer, thy ſins be forgiven thee. And I. Joh. i. 7. the blood of Jeſus Chriſt his ſon cleanſeth us from all ſin. When God in ſome ſuch promiſes, wherewith the ſcripture abounds, ſpeaks life, pardon and peace, through Chriſt, and ſeals it to the ſoul by that holy ſpirit of promiſe, (b) then the ſoul embraces them, as they, (c) and then the (d) ſoul "feeds "on the promiſes: and taſtes and ſees that the Lord is "good:" and lives by faith: ſo that tho' he knows he deſerves eternal death, and can ſee no reaſon in himſelf, why he ſhould be pardoned; yet does believe God pardons, and gives eternal life freely for his own ſake, or for ſovereign reaſons from himſelf, through Jeſus Chriſt, (e) and that tho' he cannot ſave himſelf, yet Chriſt is mighty or able to ſave to the uttermoſt, (f) and the ſoul truſts in him for ſalvation, and thus the man is made to be a believer, and to live by the faith of the ſon of God, (g) believing Chriſt to be his covenant-head and repreſentative, his ſurety, choſen, ſet up and given of the father from everlaſting, to be an head and ſaviour to his church, which is his body, (h) and believes himſelf with the reſt of the ſaved, "choſen in "him" as the members of his body: and that this head and ſaviour was made fleſh: came into the world; and was made like unto his brethren, [i] made of a woman, made under the law, that he might be God and man in one perſon, that he might be a fit mediator between God and man; that he might be under the law, and have the iniquities

(a) *Iſa.* xliii. 25.
(b) *Eph* i. 13.
(c) *Heb.* xi 13.
(d) *Jer.* xv. 16. *Pſal.* xxxiv viii.
(e) *Iſa.* xliii. 25. *Rom.* vi. 23.
(f) *Heb.* vii. 25.
(g) *Gal.* ii. 20.
(h) *Eph.* i. 4.
[i] *Heb.* ii. 17.

ties of his people laid on him, [a] or be made ſin for them, [b] *viz.* by imputation; and that he might be chaſtiſed, bruiſed, ſmitten and afflicted, not only of men, but of God alſo; ſo that his ſoul was exceeding ſorrowful even unto death, [c] and being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling to the ground [d] and his ſoul was made an offering for ſin: he was crucified, ſhed his blood, died for the ſins of his people, and ſo bare the ſins of many; bare them in his own body, bare them away, made an end of them: by the once offering up of himſelf for ever perfected them that are ſanctified; ſo that the elect have a diſcharge: and God juſtifies through Chriſt's dying, riſing and interceſſion. [e] Thus Chriſt takes from the ſoul its filthy garments, and cloaths it with change of raiment; even his own righteouſneſs, that glorious and god-like righteouſneſs which he himſelf wrought out: in which the ſoul is not only without ſpot; but all fair and beautiful in the eyes of the king of glory: and thus the ſoul feeds on Chriſt the bread of life; whoſe fleſh is meat indeed, and whoſe blood is drink indeed: ſeeing all in him that a naked, ſtarving, hungring, pining and periſhing ſoul can ſtand in need of; "all fulneſs being "[f] in him, and he being made of God unto the ſoul, "wiſdom, righteouſneſs, ſanctification and redemption:" and now the man has a new life; a life in Chriſt, Chriſt lives in him: and the life he now lives in the fleſh is by the faith of the ſon of God, [g] and he is a new creature, old things are paſt away, ſuch as his living, according to old Adam; living to the law, and looking for righteouſneſs and ſalvation by it: or his own works he has done with his old way of working for life: being created in Chriſt Jeſus unto good works, [h] which God hath before ordained he ſhould walk in. He now loves the Lord becauſe he firſt loved him, [i] he now bleſſes the Lord, [k] becauſe he has bleſſed him, in giving grace, life and ſalvation in Chriſt, [l] he takes the cup of ſalvation, and ſays, what ſhall I render to the Lord, for all his benefits? and knows

[a] *Iſa.* liii. 6.
[b] II. *Cor.* v. 21.
[c] *Mat.* xxvi. 38. *Mar.* xiv 33, 34.
[d] *Luk. xxii.* 44.
[e] *Rom.* viii. 33, 34.
[f] *Col.* i. 19. I. *Cor.* i. 30.
[g] *Gal.* ii. 20.
[h] *Eph.* ii. 10.
[i] I. *Joh.* iv. 19.
[k] *Pſal.* ciii. 1, 2, 3.
[l] *Eph.* i. 3.

knows it is his reaſonable ſervice to preſent his body a living ſacrifice unto God, [a] and that he ſhould glorifie God in his body and ſpirit, which are God's, being bought with a price, [b] and this the love of Chriſt conſtrains to. He does not ſerve from the oldneſs of the letter commanding: but in newneſs of ſpirit, from the inward circumciſion of the heart, [c] in the ſpirit: he worſhips God, and rejoyces in Chriſt Jeſus, [d] in whom he has communion with the father, ſon and ſpirit, which ſweetens and draws forth his deſires, after the full fruition and enjoyment of him for ever, in the eternal world above. And thus I have in a general and as brief a way as I could, ſhewed what it is to be regenerated, or born again, or made a new creature.

AND now, *ſecondly*, I am to ſhew the neceſſity of this work of regeneration in order to eternal ſalvation: and here let us ſee what the word ſays of the neceſſity of it. Our Lord Jeſus, the ſent of God, who came in his father's name, (e) as the great prophet and teacher of his church, "whom we ſhould hear;" ſhews the abſolute neceſſity of it, in his diſcourſing with *Nicodemus*, and ſays, except a man be born again he cannot ſee the kingdom of God. The words are very expreſs, not ſo much as ſee it, then he never can enjoy it: cannot ſee, that is, cannot have any knowledge of the grace-kingdom here, (f) or the glory-kingdom above, ſo as to be a partaker. And our Lord, whoſe words were all the words of God as well as man, ſpake here in a moſt ſolemn and awful way, uſhering it in with a double aſſeveration, verily verily: and backs it with arguments in the following verſes; ſo that we may think no more needful to be ſaid to prove the neceſſity of it. And all that I can ſay, comes far ſhort of what my Lord Jeſus has here ſpoken were it underſtood.

BUT again, we may a little further argue thus: the word of God and eſpecially the goſpels of our Lord ſhew the neceſſity of grace being in the heart, as faith, love, repentance &c, and that without faith, the Mother or firſt grace, there is no ſalvation, or eternal life, but the contrary condemnation, damnation and wrath. See Mar. xvi. 16. Joh. iii. 18, 36. and many more places might be quoted. Now this faith is wrought in the ſoul in regeneration, whereby

[a] *Rom.* xii. 1.
[b] I. *Cor.* vi. 19, 20.
(c) *Rom.* ii. 29.
(d) *Philip*, iii. 3.
(e) *Deut. xiii.* 18, 19.
(f) I. *Cor.* ii. 14.

whereby the ſoul is brought to live in and upon Chriſt, as has been ſhewn; for if the man is a new creature, he is created in Chriſt, (a) and no unregenerate man does believe with the heart, or unto life and ſalvation; and hence appears the neceſſity of regeneration in order to eternal life.

Again, the ſcripture declares, that in order to happineſs there muſt be holineſs; which many miſunderſtand, and think they ſhall have happineſs for their holineſs, or their own goodneſs: but tho' this is a great and deſtructive error, being contrary to the word, (b) and no holineſs or righteouſneſs of ours, can give us right to the kingdom of glory: yet holineſs is the way to it, and meetens the ſoul for it: grace here, is glory in the bud, and glory or eternal life begun in the ſoul; and glory is the full bloom of grace: and this dawn of glory, have all had while here, that are now arriv'd to glory; for which reaſons they were called holy men, righteous men, good men, men of God, godly, faithful, believers, fearers and lovers of God, and the like. And that there is none ſo by nature, is evident from the 3d. Chapter of the epiſtle to the Romans, where the Apoſtle is proving from the Old Teſtament as the 14th and 53d Pſalms and 59th of Iſaiah, that there is none good, no not one, there is none that underſtandeth, there is none that ſeeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one, verſes 10, 11, 12. and ver. 23d. for all have ſinned and come ſhort of the glory of God. See alſo Eph. 2. three firſt verſes, ſo that none is naturally holy. Well then, if there muſt be holineſs in order to happineſs, and that none is holy by nature; hence we may infer the abſolute neceſſity of being made ſo by grace, in regeneration; being waſhed, ſanctified and juſtified, in the name of the Lord Jeſus, and by the ſpirit of our God, [c] all that have had true holineſs, have acknowledged it to be this way: David ſays, purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow: [d] and Paul ſays, "but by the grace of God I am what I am." [e] And tho' the *Eſaus* of our age deſpiſe and ſet light by this new birth, yet there will be an eternity for them to weep in; when

(a) *Eph.* ii 10. (c) I *Cor.* vi. 11. (e) I. *Cor.* xv. 30.
(b) *Eph.* ii 9. II. *Tim.* (d) *Pſal.* li. 7.
i 9. *Tit.* iii 5.

they ſhall ſee themſelves rejected from the bleſſing, and from entring into the kingdom: I ſhall conclude the point with our Lords words, verily verily I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God.

And now I come to the 3d. thing, which is to ſhew, who the author of this new birth is, or by whom it is, that a ſoul is regenerated or born again. 1ſt. then it cannot be man himſelf, for then man would not be only evil, but would do good; which is contrary to the ſcripture account of him, which ſays, that every imagination of the thoughts of his heart is only evil continually; (a) and that there is none that doth good no not one, (b) but if man could regenerate himſelf and turn to the Lord, then man would do good, for 'tis good to convert and turn to the Lord.

2dly. It cannot be of man, becauſe the natural man has no underſtanding of it, as 'tis evident from Nicodemus, who tho' he was a maſter of Iſrael, yet knew not the thing; (c) and the Apoſtle ſaith, the natural man receiveth not the things of the ſpirit of God: for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned, (d) we may obſerve from this text, firſt, that the natural man, or man by nature, receiveth not the things of the ſpirit of God that is, he does not want, ſeek after, deſire, nor embrace them. 2dly, we have the reaſon of the natural man's not receiving the things of the ſpirit of God, and that is, becauſe they are fooliſhneſs unto him, or worthleſs, unprofitable things, ſuch as it would be fooliſhneſs in his judgment, for him to look after, or deſire. 3dly. we have further a reaſon of his not receiving them, and of their being fooliſhneſs unto him, and that is, his ignorance of them; neither can he know them: as a blind man cannot chuſe flowers for their beauty, or a deaf man ſounds for their melody; ſo the natural man cannot chuſe the ſpiritual bleſſings in heavenly places in Chriſt. (e) 4thly. we have the reaſon why he don't know them, and that is, becauſe they are ſpiritually diſcerned, or only known by the ſpirit, who is the ſpirit of truth; and leads into truth, and takes the things of Chriſt's, and ſhews them to the ſoul; (f) which ſpirit man by nature has not, (g) and therefore has no deſires after them. And is not this evidently matter of fact, if we obſerve mankind in general? for do we obſerve the youth, ſeeing a neceſſity of being born again, or ſeeking after

(a) *Gen.* vi. 5.
(b) *Rom.* iii. 12.
(c) *Joh.* iii. 10.
(d) 1 *Cor.* ii. 14.
(e) *Eph.* i. 3.
(f) *Joh.* xvi. 13, 14.
(g) Jude 19.

ter it? no, but we see them in general pursuing sin with eagerness: acting the part of the devils servants, they are fond of jovial doings, and vain companions; but don't desire to follow after that which is good; nor to associate with any from whose conversation good might be expected. And is it not as evident, that persons advanc'd to manhood, are generally pursuing profits, honours, and pleasures of this life? are these any symptoms of their desires of a new birth? or having new hearts? hearts filled with Christ? filled with the spirit? or filled with faith like unto them that are new creatures? do they want to be sons and heirs of God? no, these things their eyes have never seen.

3dly. It cannot be of man, for mankind is not only without the knowledge of it, and therefore does not desire it, but by nature he is an enemy to regeneration; he hates the light, (a) he hates them that are born again; nay, he hates the light in the neareſt relation: the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Then surely he will not convert himself.

4thly. It cannot be of man, because it is too great a work for any finite being, or created power, and much more for fallen man; who (b) is said to be without strength, and therefore it must be of God; and that it is of him is evident.

1st. From the nature and greatness of it: the word calls it, a begetting, a new creation, a forming souls, a being born, circumcision of the heart, and a new heart as has been shewed, which cannot be wrought by a finite, but an infinite power: and therefore it must be of God.

2dly. The Lord challenges the work of regeneration, as his prerogative, throughout the scripture, as (c) God shall enlarge *Japheth*, and he shall dwell in the tents of *Shem*. (d) The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou may'st live, and in (e) says God, I am the Lord, your holy one, the creator of Israel, your king: here he stiles himself the creator of Israel, that makes them new creatures; or forms them for himself, as in ver. 21. where he says, this people have I formed for myself, they shall shew forth my praise. And by the prophet Jeremiah chapter xxxii ver. 39, 40. the Lord

 says,

(a) *Joh* iii. 20.
(b) *Rom.* v. 6.
(c) *Gen.* ix. 27.
(d) *Deut.* xxx. 6.
(e) *Isa.* xliii. 15.

ſays, I will give them one heart, and one way, that they may fear me for ever. And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. Here is God giving, and God putting, and by, *Ezek.* chap. xxxvi. *ver.* 26. a new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh: here we have God willing the whole of the work; and the work entirely iſſuing out of God's will. The new Teſtament ſpeaks the ſame language; (a) at that time Jeſus anſwered and ſaid, I thank thee O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo, Father, for ſo it ſeemed good in thy ſight: here we have Jeſus giving thanks for revealing the myſteries of the goſpel to babes: and ſays, thou haſt hid, and haſt revealed them; and aſſigns no other cauſe than ſovereign good-pleaſure; even ſo, father, for ſo it ſeemed good in thy ſight. And ſurely, our Lord who was in the father, muſt know what he did work; and (b) ſpeaking of the new birth, ſays, which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God: here we have blood, fleſh, and man, diſclaimed in producing the new creature, and the work poſitively aſſerted to be of God. See alſo [c] where our Lord ſays, no man can come unto me, except the father which hath ſent me draw him: and [d] Jeſus is ſaid to be the author and finiſher of faith. Now who dares in the face and oppoſition of theſe texts, ſay, that regeneration is of any power ſhort of, or below the power of God and if he dares, will he not be found to be an enemy to God?

3dly. Regeneration, or the new-birth, has been, and is acknowledged to be, of God, by them that have been regenerate or born again, even in all ages; the church in the 100 *Pſal.* and 3d verſe, ſays, know ye that the Lord he is God, it is he that hath made us, and not we ourſelves; that is, that hath made us gracious; as is plain, from the following words, we are his people, and the ſheep of his paſture: and Paul ſays, [e] by the grace of God I am what I am: i. e. by the free favour, love and mercy of God, it is, that I am

ſaved

(a) *Mat.* xi. 25, 26.
(b) *Joh.* i. 13.
(c) *Joh.* vi. 44.
(d) *Heb.* xii, 2.
(e) I. *Cor.* xv. 10.

ſaved, *viz.* by the waſhing of regeneration, and renewing of the holy Ghoſt; [a] or that I am called unto the fellowſhip of his ſon Jeſus Chriſt, according to what he ſays [b] and call'd me by his grace: and what he delivers to the church at *Corinth*, I epiſt. i. 9. God is faithful, by whom ye were called unto the fellowſhip of his ſon Jeſus Chriſt our Lord; or according to what he ſays, [c] for we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. In his writing to Timothy, wherein he exhorts him to be partaker of the afflictions of the goſpel, according to the power of God: ſubjoins II. epiſt. i. 9. who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began. And writing to Titus chap iii. 5. ſays, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt. And the Apoſtle *James* chapter i. 18. ſays, of his own will begat he us with the word of truth. and *Peter* writing to the ſtrangers ſcattered, whom in the prologue of his epiſtle he ſtiles, elect, ſays, [d] but ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, mark what follows, who hath called you out of darkneſs into his marvellous light. From theſe texts 'tis plain, that they who experimentally have known the new birth, or the work of regeneration in their ſouls, have acknowledged it to be of God. And ſhould we conſult the writings of any of the Godly, that have been ſince the Apoſtles days; or any in this preſent day, who either in their writings or converſation, ſhew how they were made to differ from the reſt of the world, or from what they themſelves once were, they will all ſay, it is of God, of his meer grace to me a hell deſerving ſinner; he quickned me, he opened mine eyes to ſee my miſerable ſtate by ſin, and ſhewed me the way of ſalvation: revealed Chriſt to me, and made me to ſee a preciouſneſs and ſuitableneſs in him, and enabled me to believe and truſt in him; it is all of his abundant grace: by the grace of God, I am, what I am; by grace

[a] *Tit* iii 5.
[b] *Gal.* i. 15.
[c] *Eph.* ii. 10.
(d) I. *Pet.* ii. 9.

grace I am ſaved; and their acknowledgments will be the ſame in all ages. And what, if ſuch who have no knowledge of this work of God in their own ſouls ſhould ſay? there is no need of any ſuch thing; or that it conſiſts only in morality, or doing juſtly, and performing their duty to God, which they think they can perform: let ſuch dread their being miſtaken: can they judge of what they know nothing of? or have the godly in all ages been miſtaken?

SECT V.

Of FINAL PERSEVERANCE.

FROM theſe doctrines, thus laid down in the word, may be deduced another doctrine, which many have no knowledge of, and many deny, (viz,) The final perſeverance and ſalvation of theſe elect, redeemed, and called ones; which was the doctrine of the reformation, and of the godly in all ages: that God, that has done theſe great things for his people, will not leave them ſhort of glory. Indeed, thoſe who make ſalvation to turn upon man's doings and performances, and make perſeverance a condition to be performed by us, in order to eternal life and happineſs; 'tis no wonder ſuch ſhould hold a falling away from grace; and that they ſhould have no aſſurance of their own ſalvation, but be doubtful of their perſeverance and eternal happineſs: for if this was my caſe, I conceive I ſhould not only be doubtful, but under a dreadful deſpair, of ever arriving to glory: but eternal praiſes and glory be aſcribed to the God of our ſalvation, who is the alpha and omega of it; who has not truſted the ſalvation of his people in their own hands, but has laid their help upon him, whom he has made ſtrong for himſelf, (a) who is mighty to ſave, (b) able to ſave to the uttermoſt, (c) and will bring all the ſons ſafe to glory. (d)

I ſhall offer a few brief arguments for the doctrine of the final perſeverance of the ſaints. Firſt, then, I argue from the infinite perfections of God: has he choſen, redeemed and called? has he done theſe great things for them, (e) and will he leave them ſhort of glory? ſhall what he has done for them be in vain as to their eternal happineſs? will he

(a) *Pſal.* xxx. 17.
(b) *Iſa.* lxiii. 3.
(c) *Heb.* vii. 25.
d) *Heb.* ii. 10.
(e) I. *Sam.* xii. 24.

he forget to be gracious? then ſome ſuch deteſtable conſequences might follow, as that infinite wiſdom was miſtaken when it took counſel about their ſalvation, (a) or that this power was not able to perform what he firſt propoſed; or, that infinite grace and goodneſs were overcome by ſome evil or miſery of the creature. Or, that the unchangeable God is turned, and made to alter his deſigns by the creature: which would be blaſphemy to imagine of him, who declares the end from the beginning, ſaying, my counſel ſhall ſtand, and I will do all my pleaſure, (b) and is wonderful in counſel: and of great power, and whatſoever he doth, he doth it for ever, and is able to ſave: and when he works who ſhall let him, whoſe power is ſufficient to keep all the choſen unto ſalvation. Whoſe grace and goodneſs comes over all the hills and mountains of unworthineſs in the creature, and is without any ſhadow of turning: who is in one mind and none can turn him: and therefore the ſons of Jacob ſhall never be conſumed: for whom he loves, he loves to the end: love is himſelf, which argues that he will perfect that which concerneth the ſalvation of his people, (c) and will not forſake the work of his own hands, becauſe his grace and his mercy endure for ever.

2dly. We may argue the ſaints final perſeverance and ſalvation, from the covenant that was made with Chriſt, and all his ſeed the heirs of promiſe in him: and that there is ſuch a covenant, is abundantly evident from many parts of the word, eſpecially Pſalm lxxxix. 3. and from ver. 19th to ver. 38th. where we have David ſpeaking of the Lord's covenanting with him: from the peculiar phraſeology of which texts, 'tis plain they muſt be underſtood ultimately and eminently of the Lord Jeſus Chriſt: and for further proof ye may ponder. [d] In this covenant, God makes over himſelf to be a God to his people; and ſecures his people to himſelf: the bond is, I will be their God, and they ſhall be my people, [e] as God himſelf made it, he will never break it, nor alter the thing that is gone out of his lips: 'tis an everlaſting covenant; 'tis a covenant of promiſes, of life and grace, in which God has bleſſed his people with all ſpiritual bleſſings, [f] which in Iſa. lv. 3. are called the ſure mercies of David, therefore none of them can poſſibly fail or miſcarry, [g] neither do they depend on any thing

(a) *Eph.* i. 11.
(b) *Iſa.* xlvi. 10.
(c) *Pſal.* cxxxviii. 8.
(d) *Iſa.* xlii. 6. xlix. 8, and lix. 21.
(e) *Jer. xxxi.* 33. *xxxii.* 38. *xxxix.* 40.
(f) *Eph.* i. 3.
(g) 1. *Kings*, viii. 56.

thing to be performed by us as conditions. Faith, love, repentance and obedience, are bleſſings given in this covenant, and therefore cannot be the conditions of life, but the beginning of eternal life, which is altogether the gift of God, (a) and ſince God is in ſuch a covenant with his people, and has begun to do them good, and to work in them; we may be confident of this very thing, (b) that he will not depart from them, or leave off to do them good, but will perform his work on them until the day of Jeſus Chriſt.

3dly. We may argue the ſaints final perſeverance and ſalvation, from the ſuretiſhip-engagements of Jeſus Chriſt, (c) in which he is the fathers ſervant, and does his will, (d) in the ſeeking and bringing home all the loſt ſheep; in ſaving of his people; in perfecting for ever them that are ſanctified: (e) this work the father gave him to do: and he willingly undertakes, and ſays, lo, I come, in the volumn of the book it is written of me, I delight to do thy will, O my God: (f) and the father made him ſtrong for himſelf, (g) he is able as well as willing, on whom God laid the help of his people, being God-man with whom he truſted their ſalvation, that he was able to ſave them to the uttermoſt, (h) to the full completion of them in glory: and this ſuretiſhip, Chriſt Jeſus has not only undertaken, but has now glorified the father, and finiſhed the work which he gave him to do, (i) having performed all the conditions of his covenant-engagements, in fulfilling all righteouſneſs, and being obedient unto death, to the ſhedding of his blood for the remiſſion of ſins; for though there is no condition to us, but all is of gift and free grace; yet there was to Chriſt, the head of the church and ſaviour of the body; for that his people might be redeemed: his body, his church, his ſheep ſaved: his blood muſt be ſhed, he muſt give himſelf, lay down his own life, which he engaged to do, when he became ſurety, and entered into covenant with the father: for which cauſe his blood is called covenant-blood, (k) and blood of the new-teſtament, (l) and having ſuch a ſurety, who is no leſs than the mighty God,

(a) *Rom.* vi. 23.
(b) *Phillip.* i. 6.
(c) *Iſa. xlii.* 1.
(d) *Joh.* vi. 39.
(e) *Heb.* x. 14.
(f) *Pſal. xl.* 7, 8.
(g) *Pſal. lxxx.* 17. *lxxxix.* 19.
(h) *Heb.* vii. 25.
(i) *Joh. xvii.* 4.
(k) *Zecha. ix* 11.
(l) *Mat. xxvi.* 28.

God, (a) who has travelled in the greatneſs of his ſtrength and waded through ſufferings and death, died for the ſins of his people, and roſe again for their juſtification, and is ſet on the right hand of God, having all power in heaven and in earth; as he has engaged, he will not loſe any, but will raiſe them up at the laſt day, (b) will bring the ſons ſafe to glory, (c) and as he is the author, ſo he will be the finiſher of their faith, (d) which will end in glory-viſion.

4thly. We may argue the ſaints final perſeverance and ſalvation from him who is the moſt immediate author and cauſe of it, which is the holy-Ghoſt, the Lord or Jehovah, the ſpirit, who is ſent by the father and the ſon, and is the one God with them; the ſame in all divine perfections and glory, and proceedeth from them, and comes into the hearts of the choſen, redeemed ones, and poſſeſſes them in a way of grace; ſo that they are ſaid to have the ſpirit of Chriſt, [e] and to be temples of God, and to have the ſpirit of God dwelling in them, [f] and this he does from his love to them, for he loves [g] them with the ſame "everlaſting "and unchangeable love" that the father and ſon do: and in the vertue of election and redemption-grace, he comes in the time of the breaking forth of love to the ſoul, [h] and brings the ſoul from the paths of the deſtroyer; of dead, makes it alive; of loſt, makes it found, [i] of darkneſs and night, makes it light and day: [k] yea he performeth all things for them, [l] makes them will and do of his good pleaſure, [m] has quickened them; brought them from the dead out of their graves, having raiſed them by the faith of his operation, [n] brought them home into the fold, the grace-kingdom, and ſhewed them the glory of the father in Chriſt, [o] and thoſe things the father has freely given to them, and ſettled upon them in Chriſt, and bleſſed them with, in him, [p] the holy-Ghoſt loving them ſo, as to do theſe things for them, when there was nothing but filth and pollution of iniquity upon them; yea, and full of enmity againſt him; yet all could not ſtop the current of his infruſ-

(a) *Iſa.* lxiii. 1.
(b) *Joh.* vi. 39, 40.
(c) *Heb.* ii. 10.
(d) *Heb.* xii. 2.
(e) *Rom.* viii. 9.
(f) I. *Cor.* iii. 16 *Eph.* ii. 21.
(g) *Jer.* xxxi. 1, 3.
(h) *Ezek.* xvi. 8.
(i) *Luke*, xv. 32.
(k) *Eph.* v. 8. I. *Theſſ.* v. 5.
(l) *Pſal.* lvii. 2.
(m) *Phillip*, ii. 13.
(n) *Col.* ii. 12.
(o) *Joh.* xvi. 14, 15.
(p) *Eph.* i. 3.

trable grace, but he pulls them as brands out of the burning, of unregenerate, he regenerates them: of unbelievers, makes them believers: of graceleſs, makes them gracious: of unholy, holy: of ſtrangers and foreigners, fellow-citizens with the ſaints, [a] and gives them a right to all the immunities of the grace-kingdom; ſo that, that quere, which never can be anſwered, may be made concerning them, what hath God wrought? [b] and his arm being everlaſting, will never leave them ſhort of glory; but will fulfil all the good pleaſure of his goodneſs, and the work of faith with power: that the name of our Lord Jeſus Chriſt may be glorified in them, and they in him, in the ultimate glory, according to the grace of our God, and the Lord Jeſus Chriſt. [c]

5thly. We may argue the ſaints final perſeverance and ſalvation unto glorification with Chriſt, from the nature of grace, which grows and can never be loſt, nor die: our bleſſed Lord compares it to a little leaven hid in three meaſures of meal till the whole was leavened: [d] grace is an incorruptible ſeed, which liveth and abideth for ever, [e] Jeſus calls it [f] a well of water ſpringing up into everlaſting life: ſo that though grace in the heart may be never ſo ſmall, that the perſons that have it may be compared to bruiſed reeds, or to ſmoaking flax, [g] yet they ſhall not be broken but ſhall have the victory: be clothed with white robes and palms in their hands: [h] grace here, is glory in the bud, or glory begun in the ſoul, which is evident from the appellations it bears in ſcripture, it is called eternal life, [i] it is called ſalvation, [k] it is called the earneſt of the inheritance, [l] nay it is called his kingdom and glory, [m] it differing only in degrees from the conſummate glory above; then ſurely the bud of grace will ripen to a full bloom of glory.

6thly. We may argue the final preſeverance and ſalvation of the heaven-born, or heirs of promiſe, from the promiſes made to them in Chriſt; the father promiſes to Chriſt that he ſhall ſee his ſeed, [n] and that a ſeed ſhall ſerve him, and it ſhall be accounted to the Lord for a generation (o) i. e. as I humbly conceive, he ſhall ſee his ſeed

(a) *Eph.* ii. 19.
(b) *Numb* xxiii. 23.
(c) 1. *Theſſ.* i. 11, 12.
(d) *Mat.* xiii. 33.
(e) 1. *Pet.* i. 23.
(f) *John*, iv 14.
(g) *Mat.* xii 20.
(h) *Rev.* vii. 9.
(i) *John*, x. 28.
(k) *Luke*, xix. 9.
(l) *Eph.* i. 14.
(m) 1. *Theſſ.* ii. 12.
[n] *Iſa.* liii. 10.
[o] *Pſal*, xxii. 30.

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ſeed all about him in glory; they ſhall be the generation that ſhall ſerve to his eternal glory and praiſe above. Again, the promiſe is, the righteous ſhall hold on his way, and he that hath clean hands ſhall grow ſtronger and ſtronger; (a) and they go from ſtrength to ſtrength, every one of them in Zion appeareth before God. (b) Again, the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow, and ſighing ſhall flee away, (c) and they that wait upon the Lord ſhall renew their ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint, (d) and the ways of the Lord are right, and the juſt ſhall walk in them. (e) Don't theſe promiſes fully hold forth the perſeverance of all them that embrace 'em? I cannot ſtand upon a diſtinct explication of them, having gone beyond the bounds of my intentions, when I firſt took pen in hand: but can any thing be firmer than the *ſhall* of that God, who is great in his faithfulneſs, (f) and cannot lie; whoſe "promiſes are yea and amen in Chriſt"? and the holy-Ghoſt, ſays, the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day, (g) *viz.* the glory-day, when there ſhall be no night. (h) And Chriſt ſays, whoſo eateth my fleſh and drinketh my blood, which is the food that the heaven-born feed upon, as hath been already ſhewed, hath eternal life, and I will raiſe him up at the laſt day, Joh. vi. 54. and verſe 58. ſays, he that eateth of this bread, ſhall live for ever. And ſpeaking of his ſheep, ſays, I give unto them eternal life, and they ſhall never periſh; (i) now ſhould Satan, or any in unbelief ſay, in the face of theſe great and precious promiſes, with many more that might be brought; that the believer, the regenerate or the godly, may fall away and periſh; we who have another ſpirit through grace would keep cloſe unto the Lord, and believe his promiſes, being aſſured we ſhall ſay to the eternal praiſe of the promiſer, when we are come to heaven above, as they of old when brought to the land of Promiſe, (k) and ye know in all your hearts, and in all your ſouls, that not one thing hath failed, of all

(a) *Job.* xvii. 9.
(b) *Pſal.* lxxxiv. 7.
(c) *Iſa.* xxxv. 10.
(d) *Iſa.* xl. 31.
(e) *Hoſ.* xiv. 9.
(f) *Lam.* iii. 23. II. *Cor.* i. 30.
(g) *Prov.* iv. 18.
(h) *Pſal.* xxi. 25.
(i) *John*, x. 28.
(k) *Joſh.* xxiii. 14.

the good things, which the Lord your God ſpake concerning you; all are come to paſs unto you, and not one thing hath failed thereof.

7thly, And laſtly, we argue the final perſeverance and ſalvation of the ſaints, from the nature of their truſting in the Lord, for ſhould they fall ſhort and periſh, their faith, their hope and expectation would be no better than that of the hypocrite, which ſhall periſh, (a) but that cannot be: for there is a ſpecifick difference between them.

1ſt. In their cauſe and ſpring, one being from God, given through Chriſt by the Holy-Ghoſt, (b) the other from vain imagination and fleſhly confidence.

2dly. They differ in their ſeat and tendency; the one being ſeated in the heart, in the underſtanding, will and affections; and is exerciſed upon God, and aſcends to him, in and through a mediator; and centers the ſoul in God: whereas the other is only ſeated in his ſpeculation, or notions of the head; and tends to make them more careleſs and unactive towards God and holineſs: they can hope and ſin; and ſin and hope, whereas the other purifies. (c)

3dly. They differ in their end; the one ends in ſalvation, ſeeing and enjoying what they believed and hoped for. The other, in eternal diſappointment and ruin: "the Lord "taketh pleaſure in them that fear him, in thoſe that hope "in his mercy:" he will not diſappoint their hope and truſt: none that truſt in him ſhall be confounded; (d) their expectation ſhall not periſh.

I hope theſe arguments are ſufficient to prove the final perſeverance and ſalvation of them that have entred the ſtrait gate; and to the regenerate, that have the experience of the truth, I know they will be ſufficient; tho' ſome that have eyes, but ſee not, may deſpiſe them. I might uſe more arguments taken from the relations Chriſt ſtands in to his people, and his intereſt in them as they are his own; with his being gone as their forerunner: but I ſhall forbear, and cloſe with ſome few words of uſe.

1ſt. Then we may ſee the happineſs of thoſe people that were thus ſaved of the Lord, being bleſſed with grace here, and glory hereafter; it may be well ſaid happy art thou O Iſrael: and happy is the people, that is in ſuch a caſe; being

[a] *Job.* viii. 13.
[b] *Pſal.* lxxxvii. 7. *Eph.* ii. 8, *Rom.* xv. 13.
[c] I. *Joh.* iii. 3.
[d] *Iſa.* xlv. 17 I. *Pet.* ii 6.

ing bleſſed with all ſpiritual bleſſings; for having all, they can have no more: I may ſay, with reverence, God can give them no more, becauſe he has given himſelf, ſo that they are heirs of God, and joint heirs with Chriſt; in and through whom, God has made himſelf over to them, as their Father, their God, their eternal portion and inheritance.

2dly. I would parley a little with them who are enemies to this ſalvation: do you ſcorn and ſneer at theſe things? (a) let ſuch dread leſt one day the Lord ſhould laugh them to ſcorn, (b) and ſay would ye now have ſalvation? ye did not love my ſalvation; [c] ye hated it, and the doctrine of it all your life time, and 'tis juſt, ye ſhould have none of it now: and that ye, that did not love ſalvation, ſhould have damnation, and go away into everlaſting puniſhment: [d] poor ſoul! perhaps thou haſt not much thought on theſe things: but read, ſearch, think, is there any ſalvation but from or of the Lord? [e] is there a poſſibility of being ſaved but by grace? [f] will any thing waſh the ſoul from its pollution, and redeem from ſin and wrath, but the blood of Chriſt, the ſon of God? (g) is there any righteouſneſs clean enough for thy ſoul and mine to appear in, before him who charges his Angels with folly, and in whoſe ſight the Heavens are not clean, but the righteouſneſs of him, whoſe name is the Lord, our righteouſneſs? (h) or can any ſoul know its intereſt in theſe things, but by revealing and giving Chriſt in ſome promiſe? (i) ſprinkling their hearts with his blood; waſhing, ſanctifying and juſtifying the ſoul in the name of the Lord Jeſus and by the ſpirit of our God: (k) which is indeed the waſhing of regeneration: (l) dear ſoul, would'ſt thou have ſalvation? there is none other way; for there is none other name under Heaven given among men whereby we muſt be ſaved, (m) there is no other way to be found in the bible: it declares againſt, and calls all other ways falſe ways, (n) and if thou art not ſaved this way, ſurely thou never wilt have ſalvation. Men may have other ways, that may ſeem right unto them, but the end thereof, are the ways of death. (o)

3dly.

(a) *Pſal.* ii. 4.
(b) *Prov.* i. 26.
(c) *Pſal.* lxx. 4.
(d) *Mat.* xxv 46.
(e) *Jon.* ii. 9
[f] *Eph.* ii. 8.
[g] 1. *Joh.* i. 7. *Tit.* ii. 14.
[h] *Jer.* xxiii. 6.
[i] *Mat.* xi. 27.
[k] 1. *Cor.* vi. 11.
[l] *Tit.* iii. 5.
[m] *Acts.* iv. 12.
[n] *Pſal* cxix. 104 128.
(o) *Prov.* xiv. 12.

3dly. A word unto ſuch, that the Lord has convinced of their miſerable condition, and ſee a need of ſalvation by grace through Chriſt, and are under fears and diſtreſs of ſoul, on the account of their being ſuch ſtrangers to it; not having any experience of the new birth, or regeneration-grace in their hearts, and fear they never ſhall, but ſhall periſh: unto ſuch a poor ſoul I would ſay, doeſt thou fall under the truth here written, and what thou findeſt in thy bible? haſt thou another view of things, than what thou didſt uſe to have? art thou in any meaſure enlightned? this is of God; none but Chriſt could open blind eyes, (a) and he who gave faith to Abraham, and patience to Job, and meekneſs to Moſes, and all the grace that any have had, that ever thou haſt read or heard of; who all have been as unworthy of it, as ever thou canſt be, [b] has ſtill his mercy for thouſands, (c) and is now on a throne of grace, (d) and is "ready to forgive" all that need grace and mercy: that ſame grace that has raiſed thouſands out of their graves of ſin and corruption of iniquity, (e) even up to glory; can do the ſame for thee alſo. The word is full of encouragement, to poor trembling, fearing, bowed-down ſouls: ſhall Ruth, a poor Moabiteſs, who came to put her truſt under the ſhadow of the wings of the Lord God of Iſrael, be received, and become ſuch a mother in Iſrael? (f) and is there not a thouſand times more encouragement for thee in this day, wherein the goſpel is to be preached to every creature? let thy caſe be whatever it will; if thou haſt been far from righteouſneſs; one of the greateſt or chiefeſt of ſinners; Paul ſays, "this is a faithful ſaying, and wor-" thy of all acceptation, that Chriſt Jeſus came into the " world to ſave ſinners; of whom I am chief:" [g] and canſt thou be more: mean time, let no diſcouragement ariſe, for fear thou ſhouldſt not be elected or redeemed; 'tis impoſſible for thee to know thou art not: though Satan or unbelief may tell thee thou art not; yet 'tis a thouſand to one but thou art: nay, if thy concern be real, and thou art thoroughly bowed to God's feet, ſaying with Paul, Lord what wilt thou have me to do? I would ſay, ten-thouſand to one, or without all doubt, thou art one of the choſen and ranſomed: and then this doctrine may ſtrengthen and encourage

[a] *Iſa. xlii. 7.*
(b) *Gen. xxxii 10.*
(c) *Pſal. lxxxvi. 5.*
(d) *Heb. iv. 16.*
(e) *Ezek. xxxvii. 12.*
(f) *Ruth, ii. 12. chap. iv. 11. 12.*
(g) *I. Tim. i. 15.*

courage thee, in as much as whom he did foreknow, he alſo did predeſtinate; and whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified: Rom. viii. 29, 30. and if God be thus for thee, ver. 31, having not ſpared his own ſon, ver. 32, but delivered him up for thee, how ſhall he not with him freely give thee all things? having begun his work, he will perform it upon thy ſoul. Haſt thou any love to God? he firſt loved thee, [a] and that with an everlaſting love: (b) haſt thou a deſire to be ſaved? Chriſt firſt deſired to ſave thee; and in love to thee, gave his life a ranſom, that he might redeem thee from all iniquity. He has a righteouſneſs to cover thy nakedneſs: and he it is that works in thee, both to will and to do, by his ſpirit; which, he, as thy exalted ſaviour, ſends into thy heart: and tho' thou mayſt not know it, he is the ſpring of all theſe ſpiritual movements in thy ſoul.

BUT here I would give a word of advice, which may ſerve for proof and trial of thee; wouldſt thou be ſaved and have eternal life at laſt? then be ſure to keep cloſe to the reading of thy bible; and pray that thou mayſt receive inſtruction, and knowledge of the glorious truths therein contain'd: and whatſoever thou findeſt written, or ſeeſt therein, ſhut not thine eyes againſt, becauſe 'tis different or contrary to what thou haſt formerly believed, and not received by the people thou goeſt among; and ſo, contrary to the doctrine that thou didſt uſually hear: but I ſay hear, receive, embrace, the truth that thou findeſt in the word of the truth, of the goſpel, (c) and hear among thoſe where the Chriſt of God and free grace through his blood and righteouſneſs, are preached to the chief of ſinners; tho' it ſhould be amongſt the meaneſt and moſt deſpiſed in this world. (d) There are many, at this day, that ſeem to "love "the praiſe of men more than the praiſe of God;" and are reſolved, not to be thought meanly of, or to ſuffer reproach from the world, they will not follow Chriſt and truth ſo far: no, they will rather part with Chriſt and truth, than their honour and profit in the world: now, if this be thy caſe, thou mayſt fear that thou art in the gall of bitterneſs, and in the bond of iniquity, (e) hear what Chriſt himſelf ſays, if any man come unto me, and hate not his father, and

(a) I. *John, iv.* 19. (c) *Col. i,* 5. (e) *Act, viii.* 23.
(b) *Jer. xxxi.* 3. (d) *Luke, i* 43.

and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple: and whoſoever doth not bear his croſs and come after me, cannot be my diſciple, (a) whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation; of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his father, with the holy angels. (b) If thou art not willing to part with a little honour, profit, or pleaſure, for truth and Chriſt; and wilt not ſeek Chriſt, or hear the goſpel, becauſe among a deſpiſed people, for fear of the croſs; thou mayſt juſtly fear thou ſhalt have no crown; for 'tis he that overcometh that ſhall inherit all things: (c) but if thou art made willing to ſuffer afflictions with the people of God, or to ſuffer with Chriſt, thou ſhalt alſo be glorified with him: (d) not that there is any merit or deſert in our ſufferings, but where the ſoul, from love to Chriſt, is will to ſuffer and endure, 'tis a manifeſt token of the righteous judgment of God, that ſuch may be counted worthy of the kingdom of God, for which they alſo ſuffer. (e) But I have exceeded my firſt intentions, and therefore ſhall conclude with my hearty prayers, that, that God, who has been with me in writing, will follow it with his bleſſing, and give ſome increaſe. (f) Now if any gainſayer ſhould reply to theſe truths, I hope as long as I have a tongue to ſpeak, or hands to write, I ſhall contend for the faith once delivered to the ſaints, (g).

Mens *thoughts* and *ſayings* compared with the word of God, wherein may be ſeen the great *diſparity* between the *thoughts* and *ways* of men, and the *thoughts* and *ways* of God, (h).

1ſt. MEN think and ſay that infants or new born children are free from, or have no ſin.

If ſo, then why does ſin appear in them ſo ſoon? why does none of them continue without

THE word ſays, they are ſhapen in iniquity, and conceived in ſin. And who can bring a clean thing out of an unclean? not one. And calls them tranſgreſſors from the womb. And ſays, they go aſtray, as ſoon as they be born. And as by one man ſin enter'd into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

And

(a) *Luke, xiv.* 26. 27.
(b) *Mark, viii.* 38.
(c) *Rev. xxi.* 7.
(d) *Rom. viii.* 17.
(e) II. *Theſſ. i.* 4, 5.
(f) *I. Cor. iii.* 7.
(g) *Jude,* 3.
(h) *Iſa. lv.* 8.

without ſin? Again, if ſo, they do not need Jeſus to ſave them from their ſins.

2dly. Men think and ſay if men are free from groſs immoralities, they are good men.

If ſo, then men may be good, though but as whited ſepulchres which indeed appear beautiful outward: notwithſtanding that their heart is deceitful above all things, and deſperately wicked although neither they nor others may know it, Mat. xxiii. 27. Jer. xvii. 9.

3dly. Men think and ſay, if they keep the law or commandments they ſhall be ſaved.

If ſo, then man that has ſinned, and does ſin, and ſo tranſgreſſes the law, I. John, iii. 4. may be a keeper of the law too: both a tranſgreſſor and a keeper; but no ſuch thing ever was or can be.

4thly. Men think and ſay, that men living and acting according to the beſt of their light and knowledge, may be ſure to be ſaved.

If ſo, then there was no need for God to inſtitute his own way, wherein he will be worſhipped: and the word muſt be wrong in calling ways contrary thereunto falſe, as long as men act according to the beſt of their light.

5thly. Men think and ſay, a man ought to keep to the religion he is brought up in.

If ſo, then Moſes was in an error

And by one man's diſobedience, many were made ſinners. See Pſal. li. 5. Job, xiv. 4. Iſa. xlviii. 8. Pſal. lviii. 3. Rom. v. 12, 19.

The word ſays, there is none good; not a juſt man upon earth, that doth good, and ſinneth not. And in many things we offend all. And, tho' ſome may be more externally refined than others; every imagination of the thoughts of man's heart is only evil continually, and all unrighteouſneſs is ſin, ſee Mat. xix. 17. Eccleſ. vii. 20. Pſalm, xiv. 1. and liii. 1. Rom. iii. 12. Jam. iii. 2. Gen. vi. 5. I. John, v. 17.

The word of God ſays, by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for all have ſinned, and come ſhort of the glory of God: therefore every mouth is ſtopped, and all the world is become guilty before God. And, as many as are of the works of the law, are under the curſe: for it is written, curſed is every one that continueth not in all things which are written in the book of the law to do them: but that no man is juſtified by the law in the ſight of God, it is evident, Rom. iii. 20. xxiii. 19. Gal. iii. 10, 11.

The word of God ſays, that men's underſtandings are darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart; nay, it calls them darkneſs in the very abſtract: and ſays, there is none that underſtandeth, there is none that ſeeketh after God: they are all gone out of the way; and the way of peace have they not known. There is no judgment in their goings: they have made them crooked paths: whoſoever goeth therein ſhall not know peace, Eph. iv. 18. chap. v. 8. Rom. iii. 11, 12, 17. Iſa. lix. 8.

The word of God ſays, ask for the old paths, where is the good way, and walk therein. And they ſhall ask the way to Zion with their faces thither-ward. And, let us ſearch and try our ways; prove all things: hold faſt that which is

error to leave Egypt: and alſo Rahab the harlot, and Ruth the Moabiteſs, in forſaking their religion: and alſo the diſciples of Chriſt, with the apoſtle Paul, and the many thouſands converted by the apoſtles to chriſtianity, both of Jews and Gentiles, in that the one left their judaiſm, the other their gentiliſm, to turn chriſtian.

6thly. Men think and ſay, though I do ſin, I perform many duties, and do many good things, for which I hope, I ſhall be ſaved.

If ſo, then thou wilt have whereof to glory, and mayſt boaſt: but ſurely, thou art miſtaken; for no fleſh ſhall glory in his preſence. And it is not of works leaſt any man ſhould boaſt that being entirely excluded, I. Cor. i. 29. Eph. ii. 9. Rom. iii. 27.

7thly. Men think and ſay, we have a good miniſter that tells us of a great many good things that we ſhould do; and if I can but do as he tells me, I need not fear being happy.

If ſo, then there is ſalvation by a Man's own works, and ſo another goſpel, viz: of works or deeds; which our bible declares againſt: and Paul curſes the preacher of, whether man or angel, Gal, i. 8, 9.

good. And, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world: in as much as, were it poſſible they would deceive the very elect, and therefore the word ſays, take heed that no man deceive you. For there is the ſpirit of the world, and the ſpirit which is of God, Jer. vi. 16. chap. l. 5. Lam. iii. 40. I. Theſſ. v. 21. I. John, iv. 1. Mat. xxiv. 24, 4. I. Cor. ii. 12.

The word of God ſays, if I waſh myſelf with ſnow-water, and make my hands never ſo clean: yet thou ſhalt plunge me into the ditch, and mine own clothes ſhall abhor me. And we are all as an unclean thing, and all our righteouſneſſes are as filthy rags. And Paul ſays, what things were gain to me, thoſe I counted loſt for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus, my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith, Job, ix. 30, 31. Iſa. lxiv. 6. Phillip, iii. 7, 8, 9.

The word of God ſays, if the blind lead the blind, both ſhall fall into the ditch. And if our goſpel be hid, it is hid to them that are loſt: in whom the God of this world hath blinded the minds of them which believe not; leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them, or leſt they ſhould have the knowledge of ſalvation by grace, and not of works, Mat. xv. 14. II. Cor. iv. 3, 4. with which compare, Eph. ii. 4, 5, 6, 7, 8, 9, 10.

NOW

NOW upon the whole I would ſay as in Iſa. xlii. 18. look, ye blind, that ye may ſee. Surely they muſt be blind, that cannot ſee ſalvation to be the gift of grace through Chriſt. Look into the old-teſtament and ſee how Moſes, the prophets and the pſalms [a] ſpeak of him; and point him out the alone Saviour; and that both in types and figures, prophecies and promiſes; aſcribing all the glory of ſalvation to him; calling him ſalvation, my ſalvation, the ſalvation of Iſrael, in places too numerous to be cited. Lock, and ſee the very title of the new-teſtament: 'tis not how men may ſave themſelves, but of our Lord and Saviour Jeſus Chriſt: in which we have an account of him in his incarnation, wherein he is called ſaviour and ſalvation: which ſalvation he wrought out, by his obeying the law, and fulfilling all righteouſneſs, giving himſelf for us, laying down his life a ſacrifice, dying for ſin, waſhing and purging it away by his blood, and ſo making an end of ſin, having for ever perfected them that are ſanctified, being riſen again for their juſtification, and is gone to heaven, having finiſhed the work the father gave him to do: having ſaved his people, obtained eternal redemption, and is ſet down on the right hand of God, ever living to make interceſſion, and gives the ſpirit of grace, faith, repentance, yea, and all grace out of his fulneſs: which is the beginning of that eternal life, unto which he will bring them, to his own glory. Theſe kingdom-things, the babes of grace, the children of light, ſee and know ſomething of: though they are hid from the wiſe and prudent, who are full of their own wiſdom, againſt the truth and knowledge of Chriſt: who deceive and are deceived, and cannot ſay, is there not a lie in my right hand? but are of the night and of darkneſs, through which they are enemies to Chriſt, free grace and the way of ſalvation. Now theſe things have I written to open their eyes, if the Lord will follow it with his power and bleſſing to turn them from darkneſs to light, and from the power of Satan unto God: that they may experience a being called out of darkneſs into his marvellous light of life and grace, that they may be ſhewing forth the praiſes of him who hath thus called them, who will have glory by all, bleſſed be his holy name for ever and ever, Amen.

CON-

[a] *Luke*, xxiv. 44.

I Know theſe doctrines are charged by many to have a tendency to looſneſs of life, (but the contrary is glaring and evident matter of fact,) do not the perſons that charge them ſo in the general live looſe lives, if they dont ſwear, get drunk, whore, nor tell lies? are they not frothy and vain in their converſation, minding the things of the world, and the luſts and deſires of the fleſh? and very rarely think of God and Jeſus Chriſt, or read and meditate in the word of God: But can ſpend whole evenings in things that only tend to the gratification of the fleſh and carnal mind, which ſuch as know theſe doctrines in the grace of them upon their hearts cannot do.

AND could the oppoſers of theſe doctrines be prevailed with to try and hear them, (as Paul adviſes;) prove all things hold faſt that which is good, poſſibly their thoughts might be altered, or were they converſant with or lived in families where they hold theſe doctrines, they might ſee more of reading God's word, family prayer, talking about good things that tend to edification, with an endeavour to ſhun every appearance of evil and ſin; which would evidence the doctrine to be according to godlineſs. But after all that I can ſay, as in our Lord's time, when the pure and holy lamb of God was in our world, there were ſome ſo filled with the malice and ſpite of hell, they dared to charge him with ſin, of breaking the ſabbath, of being gluttonous, a friend of wine-bibbers and ſinners; nay, called him Beelzebub: and he ſays, if they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of the houſhold: and many there be in every age who have the ſame ſpirit, who will ſay all manner of evil of theſe doctrines; and the perſons who profeſs them, not becauſe they are ſo, but becauſe they hate them, and therefore will have it ſo, which proceeds from the ſpirit of Satan; who is the accuſer of the brethren: and ſurely their damnation will be juſt as well as his; if rich grace does not ſave them which is the earneſt deſire of him who would ſerve all men to that end.

GOD's word ſhall cloſe the whole.—*The leaders of this people cauſe them to err, and they that are led of them are deſtroyed.*—*Iſa.* ix. 16.

FINIS.